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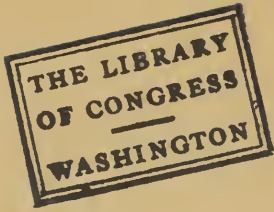
REV. JOHN D. HACKER



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PREFACE.

IN HIS work as pastor, the author has experienced some little difficulty in selecting a suitable course of brief doctrinal study for the young people of his church. He has found it easy to select satisfactory material for such a course of study on a given phase of almost any single subject, i. e., the design or the act of baptism, but on the question of the "church" as a whole, there seems to be but little literature apart from published discussions. That Baptists are not understood by the masses is well known. And this lack of understanding of our principles is a source of much prejudice against us. It is gratifying to see such a widespread desire upon the part of the young of our churches to acquire more knowledge of the scriptures. This should meet with a hearty response from every pastor. Every pursuit of life demands, more and more, skilled laborers, and this demand is being more and more made of those who labor in the cause of our Master. And, too, more and more the entire membership is coming to realize that there is a place in the work of the church for each member to fill. We have sympathy with this. Every pastor ought to have sympathy with it. We should also remember that large forces of undisciplined and untrained troops are oftentimes a menace to the cause for which they stand. Our Baptist young people stand for all that our princi-

ples mean to the cause of our Redeemer. We believe that those principles are essential to the salvation of the race. Hence, this being true, how important it is to so establish the young of our churches in these principles, that they may take up the work when the fathers lay it down and prosecute it with credible vigor to its final victory.

Strong convictions of the truth of a position are essential to loyal labor and sacrifice for its maintenance.

Given, a congregation of people thoroughly established in Baptist principles, and heartily enjoying inwardly the blessings which those principles stand for, and any pastor so blessed has an invincible power associated with him in his labors. It has been the aim of the author to bring out in as brief a way as possible the *cardinal* principles for which Baptists stand, and at the same time to so compare them with other Christian communities as to lead the reader to form for himself his own conclusions as to whether Baptist principles are worth contending for or not.

It is not claimed for the work that it is an exhaustive treatise of the questions considered. It is only intended to be a mere outline, leaving to the reader the priceless privilege of extending the field of investigation on each phase of the question. The aim has been to supply the place of a suggestive text for the busy young people of our churches, and thereby place at their ready command sufficient matter to enable them to intelligently equip themselves for every good word and

work. How well the author has succeeded in this undertaking he is not prepared to judge. Of that he shall be satisfied with the verdict of his brethren, be that what it may.

He sends the work forth accompanied by a prayer that it may be blessed of God in making many of our young people happy and loyal in the work to which Christ has called them. And if, when our works are all tried by the impartial judge, it is found that one single soul has been made wiser, or better, or happier, or more loyal and devoted to our Lord's cause, then shall the author be amply paid for his toil.

AUTHOR.

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INTRODUCTORY CHAPTER.

THE DIVINE CONSTITUTION OF THE EXTERNAL INSTITUTIONS OF CHRISTIANITY.

WITHIN the scope of human thought there is not to be found a question involving the destiny of man more than the one discussed by the writer of this book. Neither has there ever been a greater need of scriptural teaching on this question than at the present time. Hence, the writing of this volume requires no apology.

Not a more important inquiry can be made by the craving soul of the Christian reader. He wants to know, and has a right to know, whether or not the institution of which he is a member is fashioned after the apostolic model of Christ's church. He is not satisfied with the doctrine, so extensively accepted, that all the so-called churches have equal claims.

More than that, in the time of so much partisan strife, so many different opinions and theories, in the time of wild commotion and conflicting demands, in the midst of blended religions and civilizations, when "the Jews require a sign and the Greeks seek after wisdom," for one to arrive at an honest and satisfactory conclusion on this question, he must have the courage of his convictions and "faith in the gospel as the power and wisdom of God." Men of the highest

intelligence, the broadest culture, and the deepest sense of integrity, whose scholarship and opinions on other questions command attention and respect, on this question are greatly biased and fall short of using the same logic that they are accustomed to use in the discussion of other questions. So much so, that we are often amazed and caused to wonder why it is that men can not give full scope to their reasoning faculties in religion as in other things.

In the discussion of the church question, it is but reasonable to assume that the external institutions of Christianity originated in the mind of the Divine Being. Their forms and order, delineated in the New Testament scriptures, are of divine appointment, and therefore of divine obligation. The Bible furnishes a definite and final constitution of the church, its ministry and all its ordinances, and is on this question, as on all questions pertaining to the Christian religion, the equally sufficient guide and only authority. Let no man supplement, take from, or commute in any manner, the divine model there given. He who tampers with God's word on this question acts on his own responsibility and at his own risk. "To obey is better than sacrifice." This is the position conscientiously taken and zealously defended by Baptists everywhere.

Against this position is arrayed a multitudinous throng of objectors, of individual opinions, of blended theories, and of combined purposes, often reaching the most inconsistent conclusions by resorting to the most glaring sophisms. However, these objectors may be reduced to two classes.

I.

The principles inculcated and position taken by the first class embody what is commonly known as the doctrine of expediency. As in the time of Celsus, men say: "The man who can believe it possible for Greeks and Barbarians, in Asia, Europe, and Libya to agree in one code of religious laws, must be utterly devoid of sense." And the men who take this position and point out this way constitute no mean class.

These men, both Roman Catholic and Protestant, stand to-day as representatives of one of the most powerful elements of Christian civilization. They have increased in wealth, culture, social influence, and everything else which the circumstances tend to produce, until they have reached a point when they must be met, if met at all, by God's truth, presented in the most powerful manner.

With much tact and bold presumption, this class insists upon there being no divine requirement as to the form of Christian institutions. They teach that the form is a matter of expediency, to be determined by men themselves according to the varied and ever-changing needs and conditions of human society. The German scholar, Neander, for thirty-eight years professor of Church History at the University of Berlin, his works winning for him the title of the "father of church history," explicitly says: "The apostles gave the church this particular organization, which, while it was best adapted to the circumstances and relations of

the church at that time, was also best suited to the extension of the churches in their peculiar condition, and for the development of the inward principles of their communion. But forms may change with every change of circumstances. Whenever, at a later period, any form of church government has arisen out of a series of events according to the direction of divine providence, and is organized and governed with regard to the Lord's will, he may be said himself to have established it and to operate through it by his spirit."

In substance, Whately and Stillingfleet, and many modern popular leaders of religious thought, teach the same doctrine. According to these writers, all the different forms of church and of the ordinances are equally valid. The only requirement is the adaptation to the age and circumstances in which they exist. With them expediency is the paramount test of validity.

Replying to this class of objectors, we call attention to the following facts which we believe to be conclusive:

First. If the New Testament scriptures teach anything, they teach explicitly that the apostles were inspired expressly for the complete establishment of the Christian institutions. When Christ spoke these words unto them, "Verily, I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18), it is evident from the context that he referred to the order and government of the church. This, with other promises not less

explicit, gave them assurance of divine sanction and guidance in their official acts in the completion of the external organization of Christianity. This example has for us, as well as for men of all ages, the binding authority of divine law. The apostles established these institutions with complete and definite form not to be changed in the future history of the church. The same condition of church membership, the same spiritual character, the same general duties, were required everywhere.

The same officers were ordained in every church. These officers were of two orders, bishops, or elders, and deacons (Acts 14:23; Phil. 1:1; 1 Tim. 3:1-15). At all places where the apostles organized churches they instituted the same ordinances, baptism and the Lord's supper (Rom. 6:3; 1 Cor. 11:20-34). The men who labored with and under the direction of the apostles were instructed to establish churches with ordinances in accordance with the original model. In his epistles to Timothy and Titus, Paul uses the most painstaking care in directions in reference to the constitution and order of the "house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:1-15; Tit. 1:5). In fact, while throughout the entire New Testament much space is given to the instruction on these external institutions, sparing no pains to emphasize their importance, so, also, is the permanence of their form clearly demonstrated. Doubtless, in a few instances, these instructions refer to usages purely local and transient, yet the

main bulk of them are as manifestly permanent as Christianity itself, and are valid for all nations and for all ages. The whole drift of the teachings of the scriptures tends to prove that the church and the ordinances had a definite and well defined form and order in the apostolic age, and are everywhere understood and spoken of as being established by apostolic authority.

We do not undertake to say that there is to be found anywhere in the scriptures any formulated statement of an ecclesiastical constitution; neither is there to be found a formulated scientific statement of a system of Christianity. Yet no intelligent Christian man would say that the latter fact proves that the Bible contains no system of divine truth; neither does the former fact prove that it does not contain a definite ecclesiastical constitution. God has plainly set forth, both in nature and in revelation, manifold principles; and as a means of mental and spiritual development, has made it obligatory on men, by the exercise of all their mental and spiritual powers in the careful investigation and comparison of these principles and facts, to evolve therefrom the system of truth and the ecclesiastical constitution found in the Bible. And if the apostles, in establishing these institutions, acted under the guidance of the infallible spirit, it necessarily follows that their example, on being clearly ascertained, furnishes all the force of a divine precept, and carries with it the same obligation as that of divine law. More than that, it follows that this ecclesiastical con-

stitution delineated in the New Testament scriptures, having been divinely established by the apostles, there being no inspired authority subsequent to that of the apostles competent to change or abolish it, remains unchanged and unchangeable, and is alone valid.

Second. The scriptures prove beyond a reasonable doubt that Christ had in his mind a definite conception of a model church and its ordinances, and so taught his disciples. Cf. Matt. 18:17, where in giving directions respecting the discipline of an offending brother, when all other means should fail, he requires as the last resort: "Tell it unto the church; and if he refuse to hear the church also, let him be unto them as the Gentile and the publican." In this passage he addresses the apostles in a manner which compels one to believe that they clearly recognize the existence of the church as an ecclesiastical institution. Hence, it necessarily follows that it had either already been instituted by Christ or so clearly defined by him that they fully understood his meaning. He expressly appointed the ordinances of baptism and the Lord's supper. The form of the one he distinctly defined both by the word employed and also by his own example furnished; the other by his own personal administration. The objector has gained nothing by denying that Christ established the institutions of the gospel; for we do know that they were either established by him, or appointed, and afterwards completely and perfectly established by the apostles according to the constitution and order which he had prescribed. If they

were established by the apostles in accordance with the prescription and divine sanction of Christ, their example carries with it his full authority.

Third. Besides, the outward institutions of Christianity must needs have in the New Testament some distinguishing characteristics by which they are clearly known; otherwise the duties enjoined in connection with them could never be performed with any degree of certainty. If the scriptures fail to tell what a church is, how can a believer know that he is a member of a church? If they do not make plain what baptism is, how can he know that he has been baptized? Such a condition of things is not in accordance with God's character, plan, and teachings. He never says do a thing without giving explicit directions how to do it. In reference to this question, the duties required necessarily imply a divinely revealed form of the church and the ordinances. Otherwise God would have imposed the most solemn obligations upon men without affording them any means of knowing how to perform them. The necessity of divine direction and the authority of apostolic example are universally recognized. As proof of this fact, it is only necessary to notice with what zeal all religious bodies, in the final struggle for support, seek to maintain the validity of their organizations and ordinances by an appeal to the teachings of the New Testament scriptures, showing conclusively the felt necessity of the support contained therein.

Fourth. The Mosaic institutions were established by divine appointment and after a divine model, not to

be changed or abolished by the fallible judgment of man. The Old Testament scriptures are filled with positive and unmistakable evidence of this fact. The reason is found in their character as symbols of divine truth. To change the symbol would be to change the object symbolized, which would be the destruction of the whole matter. The entire ancient ritual of Judaism was a visible revelation of God's thoughts; and he alone could select and direct the mode of their expression. Monuments of the violation of God's direct commands stand out in bold relief on the pages of sacred history and bid men beware how they treat his authority. Men, ignorant of the truths to be expressed, could not originate these symbols, neither could they change them without changing the ideas to be symbolized. Consequently God himself established institutions, forms, and ordinances, and made them unchangeable by man, so that there was nothing left on the part of man but to obey. So, also, the Christian institutions, like the Mosaic, are a visible expression of divine truth, and a change of form by man must needs impair or pervert their meaning as symbols of God's thought. All the reasons which forbade man's changing the form of these ancient institutions still exist with full force to forbid a change in the Christian, and a higher reason besides. Just as the significance of Christianity is higher than that of Judaism, so the forms in which the former finds expression are of higher importance and more obligatory than those of the latter, and should be regarded more sacred and preserved more zealously from human mutilation.

II.

The second class of objectors whose arguments have to be met, are those who give undue weight to the authority of the church fathers. They hold to the doctrine that these Christian institutions to which we have referred existed only in germ form at the end of the apostolic period, that neither Christ nor the apostles positively established a model church with definite form and ordinances. They regard the writings of the church fathers up to the end of the sixth century as supplementing the teachings of the New Testament scriptures, and accept with equal force the authority of Christ and the apostles, and that of the fathers. Their doctrine differs from that of expediency in that they restrict the length of time during which the Christian institutions may be subject to changes. With them "the church of the living God" is the church of the first six centuries, and not that of the New Testament.

To this class we reply that we concede that the fathers are of great value in the history of biblical interpretation, in the history of dogmas, creeds, rituals, even in the history of the constitution of the church, and, indeed, in every part of historical theology; nor is there any part of theology in which they may not be made highly useful. In the great internal struggles of the church the importance of the fathers as witnesses or authority has been recognized by all claimants. We further grant that this recognition is not restricted to the earlier history of the Christian religion, but is

found in the most recent controversies. Notwithstanding this fact, it is plainly to be seen:

First. That the scriptures give no intimation of imperfection in the apostolic organization of Christianity; on the contrary, in their teachings they expressly require a conformity to the apostolic model. Paul in his epistle to Titus (Tit. 1:5) addresses him in the following language: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." Explicit directions are not wanting respecting the membership, the officers, and discipline of the churches, and the ordinances to be administered, with no intimation of any change to be made in after years by clearer and more specific instructions. There is no doubt but that the germ form of these Christian institutions was gradually developed during the apostolic period, but all the evidence tends to prove that they reached their ultimate constitution before the end of the time when men acted, spoke, and wrote by the direction of divine inspiration.

Second. According to the representation of the Christian institutions by the writings of the fathers, they were radically different at different times during what is known as the patristic period. For instance, there was much difference between the forms and practices of the second and those of the fifth century. The churches of the second century were simple and parochial, each complete within itself, electing its own bishop, deacons, and presbyters, while the world-organ-

ization, called the church of the fifth century, with its hierarchy of metropolitan, diocesan bishops and multitudinous priestly officials was modeled after the constitution of the Roman Empire. The difference was so radical and fundamental, both in form and in principle, that the former can not be conceived as being the germ from which the latter was developed. Hence, if we were dependent upon the fathers for information, such an appeal would leave us in utter uncertainty in reference to the true church.

Third. If we are to depend upon the authority of men other than the apostles to decide the question as to the form of the Christian institutions, logically speaking, we can not possibly be restricted to the patristic period. Hence, in that case, we should be compelled to accept the Romish doctrine of a continued inspiration in reference to the church. This patristic doctrine is in perfect harmony with authority based upon an inspiration to be continued through all ages to supplement the Bible by defining and perfecting its statements of doctrine and duty according to the Roman Catholic notion. There is no sufficient reason for restricting the time of changing and developing forms to any particular period; but on the contrary, if such a change were indicated or allowed, the logical conclusion would be that the process would continue through all ages even unto the end of time.

The patristic theory of development, which denies the sufficiency of the scriptures, subverts the fundamental principles of Protestantism and has no logical

place among Protestants; on the contrary, it is in harmony with Roman Catholicism which boldly claims the right to lead the minds of men away from the infallible authority of God's word to the fallible authority of man. The only difference between the patristic and the Roman theories consists in a lack of consistency in the former, which is found in the latter, and yet both are equally unscriptural. To accept the one is to accept the other.

We claim that neither the doctrine of expediency nor the patristic theory has its fundamental principles based upon the teachings of the New Testament scriptures, and they should not to be accepted. Baptists universally claim that these external institutions originated in the mind of God; that these forms and ordinances are delineated in the scriptures, and that no system of religion is valid, which has not been evolved out of the principles contained therein. Dr. Harvey, whose arguments are invaluable on this subject, states a most admirable truth when he says: "The Bible, therefore, is the all-sufficient guide and the only authority in respect to the outward institutions of Christianity. Whatever principles it inculcates, whatever forms it establishes, as pertaining to these institutions, are of solemn obligation. No man has the right to disregard or alter or abolish them; every such assumption is an invasion of the prerogatives of God."

God's word is infinitely severe to those who are disposed to follow the natural inclinations of their own minds, yet infinitely gentle to those who are ready to

respond to its teachings, and whose lives are controlled by its claims. May the principles of that word, so ably and admirably presented by the writer of this volume, be the means of leading many believers into the church whose model was conceived and prescribed by Christ and completely established by his apostles, and many unregenerated souls into the light and liberty of God's children.

REV. S. H. BALLARD, A. M.

CHAPTER I.

THE MEANING OF THE WORD ECCLESIA OR
CHURCH.

Definition of the Term Ecclesia.

NO question of Christian history is fraught with greater interests, nor has any been the cause of more partisan strife than that of the church. This suggests the prevalence of a variety of conflicting theories and opinions on the question. Theories in conflict, as to when and how the church at first arose, of whom composed, for what purpose it exists, and its relation to the ordinances of the New Testament. These theories in general, have been divided into endless minor theories, greatly adding to the perplexity of the public mind on the question. It is a question to which every Christian student should bring a prayerful heart and submissive will, since, if the word of God provides for the church, it is the duty of every Christian to be a member of it.

It is obvious that in determining this question, final appeal is to be had to the scriptures, since the church is the creature of the same, and not the creature of uninspired history. The place occupied by history is negative, showing rather what is not the church than what is the church. To illustrate: Since the church is presumably the creature of the word of God, and not that of uninspired history, it is manifest that a church of purely uninspired historic origin can lay no claim to biblical origin, and hence none to the church.

Thus uninspired history serves to show what may not be called the church, by pointing out the beginning of many so-called churches far this side of the close of the *canon* of the New Testament.

The historic beginning, the features, the functions, and the historical permanency of the church, must be provided for in God's word, else it does not constitute a court of final appeal in things pertaining to the church. My duty to the class may be stated in the following manner:

- I. *Define the term ecclesia or church.*
- II. *Show when first constituted.*
- III. *Point out the distinguishing feature of the church.*
- IV. *Show what the functions of the church are.*
- V. *Point out the historical permanency of the church.*

Addressing myself to this task, I call your attention to the first proposition:

What does the word *ecclesia* or church mean?

Many of the annoying divisions existing among those who are God's children, are due to a vagueness in defining the term. And it should be admitted in the outset, that Baptists have contributed somewhat to this condition of things. A speaker or writer announces his theme, *the church*, which he defines to be an assembly convoked by the call of the gospel, and for the ends of the gospel. He soon reaches the conclusion that the Baptist church has all the elements required by the word *ecclesia*, and, therefore, must be the church.

Our contention is, that standing on its own merits and *usus loquendi*, there is *nothing* in the word *ecclesia*

which proves more than the mere fact of an assembly. The character and purposes of the assembly are to be determined by other sources than the mere meaning of the term.

The word *ecclesia* has by some been given undue prominence in the settlement of the question, while by still others its importance has been minimized.

Let us now seek to determine the value of this word in the definition of the proposition.

I. *The meaning of the term in Greek usage.* Perhaps the Greek *ecclesia* reached its most ideal state under Solon's Codification of Greek Laws. The executive department of the government was in the hands of the Archons. This body, composed of nine persons, was no part of the *ecclesia*. Executive functions, therefore, did not belong to the Greek *ecclesia*. There was also a judiciary body—the Areopagus, and a senate which was nominally an executive body. Legislative functions were either appointed into the hands of special persons, or assumed by some tyrant. The *ecclesia* of the Greeks was neither executive, judiciary, nor legislative. What then was its unique position in the Greek polity?

It was the assembly of all the citizens, at the call of heralds, having free ballot and hence the power of approval or veto.

This was the general usage of the term in Greek history. The inherent idea of the word is simply that of an assembly. The fact of its prerogatives must be determined from the instrument calling the *ecclesia* into being.

II. The Greek use of the term in the translation of the Hebrew scriptures in what is known as the *Septuagint*.

In the Hebrew scriptures, frequent mention is made of the assemblies of Israel, and the Hebrew word used is *kahal*; now the seventy translate this word by *ecclesia*, without regard to the character or functions of the particular assembly.

In Judges 21:8, the hosts of Israel that assembled to cut off the tribe of Benjamin, is called an *ecclesia*, a church. Here the character and purpose of this particular church is learned from the cause, or call, which led to the coming together. In Job 15:34, we have this use: "For the *ecclesia* of the hypocrites shall be desolate;" and in Proverbs 21:16, we have this use of it: "Shall remain in the *ecclesia*—church—of the dead."

In fact, it was the word used when speaking of an assembly or multitude of men variously brought together, and for various purposes, as an assembly of troops, of nations, of the dead, and of hypocrites.

III. The use of the term *ecclesia* in the New Testament.

And here we have an equal diversity of uses.

In his defense, Stephen uses the term as descriptive of the children of Israel during the forty years of wilderness wanderings, whether they were engaged in worshiping the golden calf, or in murmuring against God and Moses, or whether engaged, as they sometimes were, in devout and holy service. "This is he

that was with the *ecclesia* in the wilderness." Acts 7:38. From this use of the word, some conclude that the church existed in Old Testament times. This would be a legitimate deduction, if the word were never applied to any character of assembly but that of the New Testament church. But in Acts 19:32, 39, and 41, the term is applied to the idolatrous mob instigated by Demetrius, the silversmith at Ephesus. It is more than certain that this mob was not a New Testament church, and yet it was an *ecclesia*, in the lawful use of that term.

In general, throughout Greek usage, the word was applied to any assembly of people, for whatever ends assembled, or in whatever manner brought together, unless otherwise specifically called by another name. The methods of calling, the character of the assembly, with its functions and ends in view, are to be determined by other considerations than the meaning of the word. It is not wise to claim for a word more than its current use warrants.

This has been done for this word both by Baptists and pedobaptists. Apart from other considerations, it simply means an assembly. Taken in connection with the instrument of calling, in the New Testament, it means *assembled together by the call of the gospel, and for the ends conferred by the gospel*.

It will be observed that the character of the called, the manner of confederation, and the ends contemplated, are to be determined by the instrument of the call or the cause of assembling.

One or two examples will serve to illustrate. Take the assembly of the dead, a moment ago referred too. The instrument of the call in that instance was death, the character of the assembly was that of persons dead, the manner of association was dying, and the end in view was the dominion of death. All of this may be known as true, just as soon as we speak of the assembly of the dead.

Another example is that of the riotous *ecclesia* of Acts, 19th chapter. The instrument of the call was one Demetrius, a silversmith whose business was being interfered with by the preaching of Paul. The character of the assembly was that of idolators. The manner of association, or the bond of coming together, was idolatry. The ends contemplated *were high tariff ends*, protection of the silver craft, and ascription of praise to Diana.

And in like manner was it of the Jews under the law, when assembled. There was the instrument of the call, the law of Moses. There was the character of the people assembled, circumcised Hebrews and aliens. There was the manner of association, the bonds of the law. And there was the end in view, the keeping of the law, in the observation of the requirements of the same.

Each of these assemblies were churches, acting, each under the respective cause which convoked it, and for the ends contemplated in the special convocation. It would be folly, however, to call any one of them *the church*, simply because it happens to be

designated by the same word *ecclesia*. This is just what our pedobaptist friends do in the case of the Hebrew *ecclesia*, and for no better reason than it is designated by the same term as that of the New Testament church.

As well might one say, the congress of the United States is the *ecclesia* of the New Testament, for truly it is an *ecclesia*, in the sense of the use of that term.

There is still another sense in which the word is used in the New Testament. It is used of an *ideal* assembly. This use has contributed no little to the pedobaptist definition of the church, viz.: That it embraces the saved of all ages and dispensations, whether infants or believers; and hence, it has no particular organic form under the New Testament dispensation, but on the contrary, is comprehended in the saved of all churches, with their offspring. Evidently God would not invite any one to come out of his church, if this view were correct, since to be saved would be to be in the church, and this membership would not be in the least affected by being federated with any of the various organizations known as churches, and forming each a part of the whole according to this view. But God does invite his people, those divinely recognized as saved, and therefore, in the church according to this view, to come out of the Catholic church, and for a significant reason at that. "Come forth, my people, out of her, that ye have no fellowship with her, and that ye receive not of her plagues." Rev. 18:4.

Here are persons who are recognized as saved, and in the *ideal* church, and yet not members of the New

Testament church. The point is, that God does not recognize the *organic* church, as comprehending all who are in the *ideal* church. And more than this, he does not recognize all the organic bodies, claiming to be the church or parts of it, as making up the New Testament church. He clearly holds the church, as an organized body, to be distinct from the *ideal* church. Let us examine two passages in which the word *ecclesia* is used in this ideal way. The first is Eph. 5:25: "Husbands, love your wives, even as Christ also loved the *ecclesia*—church—and gave himself up for it." Here the word is used in purely an ideal way, as representing the finished work for which the atonement was offered. This embraces all the saved in all ages, many of whom never belonged to any organic form of Christianity, neither under the law, nor yet under the gospel. The other passage, Heb. 12:23: "But ye are come unto the general assembly and church of the first-born, who are enrolled in heaven," represents the same idea—the finished work for which the atonement was offered.

This ideal use of the word *ecclesia* does not militate against its meaning when used as descriptive of the church, the only organic form of New Testament Christianity, any more than does its use to describe the assembly of the dead, or of hypocrites, or of the riotous mob at Ephesus, destroy its certain meaning when used to describe the church. In each instance, we are left to determine the exact character of the *ecclesia* by the peculiar circumstances belonging to the particular assembly.

Applying these principles to the New Testament *ecclesia*, we have the following:

First. The church is an assembly of people. This being true, the *ideal* conception is precluded. With that therefore, we need have nothing to do, it having nothing to do with the church to which we are commanded to join ourselves.

Second. The church is an assembly of persons convoked by the call of the gospel. This precludes the call of the law. With that we have nothing to do in determining this question. The law, with its institutions, approaches the gospel and its institutions no closer than type approaches the thing typified. It not being possible to identify a type with that which it typifies, it is not, therefore, possible to identify the *ecclesia* of the law with that of the gospel. The law being done away, the *ecclesia* which it called into being is likewise done away.

Third. The church is an assembly of regenerated persons.

The new nature thus conferred constitutes the distinguishing feature in the character of those composing the New Testament church. "Except a man be born anew, he can not see the kingdom of God." John 3:3. As this inner condition is made necessary to confederation in the *ecclesia* of the gospel, but was not essential to confederation with the *ecclesia* of the law, it is just to conclude that identity is not possible.

In fact, "Christ came unto his own (the Old Testament *ecclesia*) and his own received him not. But

as many as received him, to them gave he power to become the children of God, even to them that believed on his name, which were born, not of blood, nor of the will of the flesh, nor of man, but of God." John 1:11-13.

Here the characters of those composing the Old and New Testament *ecclesia* are vividly contrasted. One, a people which reject Christ; the other, a people which receive him.

Fourth. The church is an assembly of people voluntarily associated together under the call of the gospel.

Everywhere in the New Testament, from the call of the first disciple to the close of the *canon*, only such were admitted to federation in the church, as of their own motion sought it. In the gospels, throughout the Acts, and in the addresses of the various epistles written to the local churches, this principle is recognized. In the Jewish *ecclesia*, fleshly birth, and circumcision in unconscious babyhood admitted to federation in the same; under the gospel, *it is by a voluntary action, the exercise of personal choice.*

Fifth. The church is an assembly, the functions and ends of which are prescribed by the gospel, the instrument through the call of which it has its existence.

The *ecclesia* of Athens was a church, but it had no connection with the gospel, and hence no gospel ends and functions to fulfill. It was convoked by Athenian law and for such ends as were laid down by that law.

The Old Testament assembly was an *ecclesia*, convoked by the law, and for the ends laid down in the law. So, also, with the New Testament *ecclesia*. Each is the creature of different codes of law, and for different ends prescribed by the code of law respectively giving rise to each. Under the gospel, the church may be defined to be: *An assembly of persons convoked by the call of the gospel through regeneration and voluntary confederation with Christ under the gospel, for the purpose of keeping the order of and preaching the gospel to the world.* This, we believe to cover the grounds of the New Testament church. What we have to say in the subsequent treatment of the question, will be said in the maintenance of the views here set forth.

CHAPTER II.

WHEN THE CHURCH WAS CONSTITUTED.

John the Baptist's Ministry—The Preparatory Stage.

LET it be observed that much difference of opinion exists as to the exact time when the church was constituted. This difference has been greatly influenced by the peculiar doctrines intended to be fostered upon the church. Pedobaptists, fostering infant baptism and church membership, as flowing out of circumcision; and affusion for baptism, as flowing from the ceremonial cleansings of the law, seek in the very nature

of the case to establish the beginning of the church with the choice and call of Abraham. The correctness of this view depends solely upon an identity of the law and the gospel. This, we think, is impossible. One special feature of the ministry of Jesus, much emphasized by the apostles, is, that he took the law out of the way, because its ordinances were against us. In Colossians 2:14, the doctrine is thus stated: "Having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." In Ephesians 1:15, the same writer states it again, and in much the same manner, saying: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, that he might create in himself of the twain one new man, so making peace." Here the apostle carefully states two things:

First. The law that is abolished, viz.: "The law of commandments contained in ordinances."

Second. The purpose in doing this, viz.: "That he might create in himself of the twain one new man."

That the identity of the law and the gospel is not possible, is obvious from another view point. The law kills while the gospel makes alive. This being true, the effect of the law is death, while that of the gospel is life. In II Corinthians 2:6, ff, the thought is developed at some length, "who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Here we have an old covenant in contrast with a new one, with respect to the effects of each.

First. The old covenant killeth. That there may be no occasion for mistake as to his meaning, he continues: "But if the ministration of death, written and engraven on stones, came with glory, so that the children of Israel could not look steadfastly on the face of Moses for the glory; which glory was passing away." The reference is to the ten commandments, and suggests the purpose, and *time* limitation in view in giving the law. The purpose was to manifest sin, "for through the law cometh the knowledge of sin." Rom. 3:21. And in Romans 7:7, ff, the apostle adds his personal experience to the same effect, saying: "Howbeit, I had not known sin, except through the law. * * * And I was alive apart from the law once; but when the commandment came, sin revived and I died; and the commandment which was unto life, I found to be unto death." Thus it is apparent that the purpose of the law was to teach men to know themselves as sinners condemned before God, and as such unable to save themselves, and in this sense it served as "our school master to bring us unto Christ, that we might be justified by faith." Gal. 3:24.

As to the time limitation in view in giving the law, the same apostle expressly tells us: "That the law was added because of transgressions (that men might know that they were transgressors), till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator." Gal. 3:19.

When Christ, the seed, came, the bound of time for the removal of the law, because of the weakness thereof, had been reached.

“For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect) and a bringing in thereon of a better hope, through which we draw nigh unto God.” Heb. 7:18, f.

Let us now turn for a moment to the opposite thought of the passage from II Corinthians 2:6. It is of a new covenant, one which giveth life, not death. The old covenant, the law, was given by Moses; grace and truth, the new covenant, came by Jesus Christ. John 1:17. A covenant is a mutual consent, or agreement of two or more persons, to do or forbear some act or thing; a contract. The covenant of the law, called the old covenant, is known also as the covenant of circumcision, on account of the prominence given to that right (which had been given four centuries before the law was added) in qualifying for citizenship in the commonwealth of Israel, and participation in the privileges of the sanctuary. This covenant was made with Abraham and his fleshly descendants. Gen. 12:1, ff.

The covenant of redemption, called the covenant of grace, the new covenant, was made with Christ before time began, and was confirmed unto Abraham by promise. “Now to Abraham were the promises spoken, and to his seed.” See Gen. 17:7, ff. “He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.” Gal. 3:16. In II Tim-

othy 1:9, we have this statement as to both the nature of this covenant, and the time when it was agreed upon, "who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." It is a covenant of grace, not of works, and was provided in Christ in times eternal.

These covenants have each their ordinances peculiar to themselves. Our inquiry here is concerned only with circumcision in its relation to the privileges of participation in the things of the law. It stood as introductory to all privileges conferred by the law. Circumcision of the heart—its antitype—stands in the same relation to the privileges conferred by the gospel. It alone qualifies for participation in the services of the gospel. That the heart is to be circumcised is taught both in the Old and New Testaments. This heart circumcision qualified those under the law for federation with Abraham in the promises, while that in the flesh extended only to the privileges of the law.

"Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked." Deut. 10:16. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deut. 30:6.

In Romans 2:29, the apostle brings out the contrast between the two in strong terms, saying: "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward, in the flesh; but he is a

Jew which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.” What is this inner circumcision of the heart, but regeneration? Manifestly nothing more, nothing less. That of the flesh is the type, qualifying for citizenship in the commonwealth of Israel and federation in the services of the law; that of the heart, regeneration is the antitype, qualifying for citizenship with God and federation in the services of the gospel. This fact is beautifully brought out in the following passage: “In whom ye were circumcised with a circumcision not made with hands, in the putting off the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.” Col. 2:11, 12.

The efforts of pedobaptists to begin the church in the call of Abraham, that they may foster infant baptism and church membership on the church, must fall short of success, for the obvious reason that God’s word makes regeneration, circumcision of the heart, the antitype of that of the flesh. Hence, the identity can not be made out for the following reasons as seen:

First. Christ abolished the law, and hence abolished the institutions of the law.

Second. It was done that he might create in himself of the twain one new man, one new church, so making peace. The law killed, by making sin appear to be sin, by giving knowledge of sin. It had a time limit,—till the seed should come.

Third. The coming of Christ, the seed, was the ushering in of the new covenant, with new institutions, and new conditions of federation therein.

Fourth. In the new covenant, regeneration—circumcision of the heart and not infant baptism—takes the place of circumcision in the flesh under the old covenant. All efforts to prove an ante-Christian history of the church must necessarily fail, because not possible to identify the ordinances of the law and the gospel. Each is distinct from the other, having each their distinct institutions and history. We turn to the New Testament and here we are confronted with two theories:

First. That the church was constituted during the personal ministry of Christ, and

Second. That the church was constituted by the apostles on the first Pentecost following the resurrection of Jesus. This view will be noticed at the close of this chapter, when we come to notice the objections brought against the first, which we believe to be the scriptural view. Addressing ourselves to this proposition, let us examine into the proofs. These readily fall into two divisions:

First. The preparatory stage, embracing John's ministry, and

Second. The stage of actual construction, embracing the ministry of Jesus.

I. *The preparatory stage.*

In the prophecies of the Old Testament, the introduction of a new economy by the Son of God in

person, with the preparatory steps thereto, is amply provided for. Jacob's prophecy concerning his twelve sons, as recorded in Genesis 49, says of Judah, "the scepter shall not depart from Judah, nor the staff from between his feet, till he come to Shiloh, having the obedience of the people." It is worth while to remark, that this prediction of the tribe of Judah was literally fulfilled throughout the entire Hebrew history, down to Herod the Great, the Idumean, who was reigning when the Messiah came. The point raised is this: When he should come, his coming would be attended by the obedience of the people. He would come in the character of a ruler, vested with authority to change laws and customs.

To this agrees the statement of Moses. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15. From these and similar passages, the Hebrew mind caught the thought that the Messiah would come with regal authority, and that, in the rightful exercise of the same vested in him as ruler and prophet, he would change laws and customs long established. In fact, this developes early in the ministry of the Baptist.

He came introducing new laws and customs, with apparent Messianic authority, and the Jews sought at once to know if he were the promised Messiah. "And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites, to ask him, who art thou? And he confessed, and denied not; and

he confessed, I am not the Christ. And they asked him, what then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, who art thou? that we may give an answer unto them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said Isaiah the prophet. And they that had been sent were of the Pharisees. And they asked him, and said unto him, why baptizest thou, if thou be not the Christ, neither Elijah, neither the prophet." John 1:19, ff. That this passage teaches that the Jewish mind believed the Messiah would come changing laws and customs, is obvious from the order of the questions propounded by this commission sent out by the Pharisees.

First. "Who art thou? I am not the Christ." The denial of Christhood would very naturally lead to further inquiry.

Second. "Art thou Elijah? I am not." The Jews had long expected that Elijah would return in person, with great power and authority. The denial would lead to still further inquiry.

Third. "Art thou the prophet? No." They had passed through the long night of four centuries without the voice of a living prophet, and doubtless thought the time for the fulfillment of the prediction of Moses had come. There is no evidence that the Hebrew mind found a Messianic meaning in the prediction, but to the contrary, they were contented in believing it referred

to a human prophet, endowed with extraordinary power. Having thus exhausted the catalogue of persons that made up the Jews' expectation, they asked once again in a tone of disappointment:

Fourth. "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? I am the voice of one crying in the wilderness, make straight the way of the Lord, as said Isaiah the prophet." Reducing himself thus, from the high rank of the *trio* that made up the expectation of the Jewish mind, to that of the "preparatory voice" of Isaiah 40:3, the very next step in the interview would be to question his authority for his strange conduct in baptizing.

Fifth. "Why then baptizest thou, if thou be not the Christ, neither Elijah, neither the prophet? I baptize in water; in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose." This question furnishes the key to the Hebrew mind. It proves that they believed that the Messiah would come introducing new laws, and that baptism was regarded in that light. Furthermore, it furnishes the grounds for the Baptist to proclaim the nature of his mission, and the connection of his ministry with that of the Messiah who should come after him, and whom he would introduce to Israel in his Messianic character.

"Behold" said he, "the Lamb of God, which taketh away the sin of the world."

In this preparatory work of the Baptist, three things are noticeable:

First. He came preaching repentance. “And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven” the Messianic reign “is at hand.” Matt. 3:1, 2.

Here, again, the Baptist connects his mission with that of the Messiah, holding his in subordination to, and preparatory unto that of the Messiah. Prominence is given to repentance as essential to this preparation. That he means the same by repentance that is meant by it throughout the New Testament, is clear from his demand of the Pharisees, “Bring forth therefore fruit worthy of repentance.” Matt. 3:8, and Luke 3:8.

It was more than the Jewish conception derived from the frequent use of the expression, “turn ye,” in the Hebrew scriptures. It struck deeper into the very heart of the inner nature, and rose higher in outward expressions of childlike trust in God for deliverance from sin.

This was repentance as preached by the Baptist in making ready a people prepared for the Lord. It is worthy of remark, that stress was laid on this as necessary to participation in the Messianic reign which was at hand.

It was not, however, a condition to participation in the services of the law, nor to membership in the Old Testament *ecclesia*.

Second. John the Baptist came preaching faith in Christ, as an all sufficient Savior. In his last testimony concerning Jesus, we have this clear

statement of the doctrine and office of faith, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

This statement of the doctrine, and the necessity of evangelical faith, is in perfect accord with the teachings of Christ and the apostles, as developed in the New Testament. It is to be remarked, that such faith was not essential to participation in the services of the law, nor to membership in the Jewish *ecclesia*.

That John's disciples were quite well instructed in the high office and ministry of Christ, is apparent. John was careful on all occasions to give exaltation to Christ, and subordination to himself. "Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him." John 3:28. "The latchet of whose shoes I am not worthy to unloose." John 1:27. "He must increase, but I must decrease." John 3:30. "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. As you read these passages of Johannic exaltation of the Messiah, you are reminded of the Pauline exaltation of the Christ.

That this teaching had been grasped by the disciples of John is quite evident from the readiness with which his disciples left him to follow Christ.

"Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and said, Behold the Lamb of God! And the two disciples heard him speak, and they followed

Jesus." John 1:35-37. It is, therefore, certain, that the preaching of John required a faith in Christ, that was evangelical in character, embracing Jesus in His sacrificial relation to the remission of sins.

Third. The third element in the preparatory ministry of the Baptist was baptism. No little controversy has been precipitated on the cause of Christianity by those who deny the evangelical character of John's baptism. This has come from two sources:

First. From those who make too much of baptism, as the nineteenth century reformers. Holding, as they do, that baptism is a condition unto the remission of past sins, and that the law of pardon—*baptism*—was first preached on the Pentecost following our Lord's resurrection, they are forced to deny the evangelical character of John's baptism. It may be suggested, that it is unfortunate to hold a position that seeks support at the cost of an integral part of the gospel, as we will see to be the case in this instance.

Second. But this denial comes, also, from those who make too little of baptism, as the pedobaptists. Holding, as they do, that John's baptism was mainly to induct Christ into the office of high priest, and that baptism in water is of little consequence anyway, Holy Spirit baptism being all important, they deny the evangelical character of John's baptism.

On this, as on almost all questions connected with the church and the ordinances, Baptists occupy middle grounds.

The denials on both sides are supported by efforts to show that the *design* of John's baptism is different

from that of the baptism on Pentecost. The whole question depends on the design of baptism. Baptists hold that there is a unity of design to the ordinance running through its entire history, from its introduction by the Baptist to the close of the New Testament canon.

The controversy grows out of such statements as, "the baptism of repentance unto the remission of sins" (Mark 1:4), and, "in water unto repentance," (Matthew 3:11). Of the latter expression, and kindred ones found in Mark and Luke, Dr. J. A. Broadus has this to say in concluding quite a lengthy treatment of the expression "unto repentance."

"We are left to determine, from the nature of the case and the known circumstances, what precise relation existed between the baptism and the repentance."
Comm. on Matt.

Addressing ourselves to this inquiry, let us seek to determine from the known circumstances, as best we may, this relation. It is clear that John's ministry had a deep insight into the evangelical nature and office of both repentance and faith. And furthermore, his teaching penetrated deeply into the nature and office of the ministry of Christ. He grasped Christ with clear insight as God's sacrificial offering for sin. He looked upon him as the Lamb of God taking away the sin of the world. It is credible to believe that where teaching comprehends so clearly the true character of repentance and faith and the atonement of Christ, it also comprehends with equal clearness the

true nature of baptism, with which these doctrines stand inseparably connected throughout the New Testament. Only in a representative way—as connected with the atonement—does baptism stand connected with the remission of sins. The baptism of John is stated in two ways:

First. With respect to confession of sins. “And they were baptized of him in the river Jordan, confessing their sins.” Matthew 3:6, repeated in Mark 1:5.

Second. With respect to repentance: “I indeed baptize you with water unto repentance,” Matthew 3:11, Mark 1:4, and Acts 19:4. The latter class represents the doctrine of his baptism; the former class, that doctrine as confessed by the obedience of his disciples. The one is the fact, the other is the confession of that fact. Let us take the class of passages, “unto repentance,” expressing the doctrine of his baptism, and inquire into their meaning. “I indeed baptize you with water unto repentance.” Matthew 3:11. “Unto repentance” in this instance can neither mean a procuring cause, nor a condition unto, for the known circumstances forbid this meaning. Those circumstances are in the demand that John made of the Pharisees who came to his baptism. “And when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance.” Matthew 3:7, 8. Now it is folly to say that John, who here makes evidences of repentance a preparatory condition for bap-

tism, likewise makes baptism a preparatory condition unto repentance before he closes his exhortation to the Pharisees and Sadducees. This would make him give different designs to his baptism, or destroy his claim to be recognized as a credible teacher by making him contradict himself. We freely admit that the most natural way to understand the preposition *eis* (with its case here), is, unto repentance, and that such is the rhetorical meaning. But, the question comes up: Is the rhetorical meaning at all times the true one? By no means. It certainly is not, when there are things in the context, as in John's baptism, which forbid it. That his baptism had a very close relation to the remission of sins is clear, but the question is, what is the exact relation? Is it different from the relation sustained throughout the Acts and the epistles? We think not. There is a unity that belongs to baptism throughout the entire New Testament.

The noun form of the word, *baptisma*, has reference to the doctrine embodied in baptism, more than to the act itself. True, when we speak of baptism, we have regard to an act, but only in the sense that the act is the embodiment of a principle or fact. Hence, Christ in speaking of his death calls it a baptism, saying, "Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" Mark 10:38. The question we raise is, What is the principle or fact embodied in baptism? The apostle gives us a clear and concise answer in Romans 6:4. "We were buried therefore with him through

baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Death, burial, and resurrection are the facts declared to be embodied in baptism. This is exactly the meaning Christ put into it, in his figurative use of the term as descriptive of his death. Apostolic baptism embodies the death, burial, and resurrection of Christ as the sin bearer, and confesses our sins as remitted through his blood, and thus incidentally embodies our death to sin through his, and pledges us to walk in the new life derived from him. But did John's baptism embody the same facts? We think so. The passage in Acts 19:4 will give us light at this point. "John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him; that is, on Jesus."

It will be noticed that baptism is closely connected with the burden of John's teaching, "belief on Jesus." In what sense were they taught of John to believe on Jesus? Evidently in the sense of his sacrificial offering for sins. "Behold," said John, "the Lamb of God, which taketh away the sin of the world." Here the offering of Christ, as the lamb prepared of God, sustains a relation to the remission of sins. It is a procurative relation. John's baptism sustained a relation to Christ, as well as a relation to the remission of sins—one which involved his sacrificial offering as the grounds of the remission of sins. But this it could not do without involving his death, burial, and resur-

rection. This, however, is precisely what it did embody, as may be seen by reference to Christ's submission to it. It was the one act through which, at the beginning of his ministry, Jesus could set forth a completed righteousness, such as would be accepted by his Father, to be brought in by his death, here embodied in his obedience to the form of death and life contained in baptism. "Thus it becometh us to fulfill all righteousness." Matthew 3:15. Here, in this forecast of his death—which later on he compares to baptism—he begins, as the Son of man, made in the likeness of sinful flesh, and for sin in the flesh, to offer his human nature on the altar of his divinity, by which, when it was completed on the cross, he would become the author of a righteousness entirely satisfactory to God. Thus he, as man, already bearing the sins of his people in his own body, began the public course of a life that should end on the cross, and in the act of the beginning embodied the fact of the ending. Now it was John's baptism that was made to embody this very truth. And as in the case of Jesus, so, also, in that of his disciples. They were required to repent of sins and to believe on Jesus as offered for the remission of sins, and thus to be baptized with reference to the remission of sins as brought about by his atonement for sin. We see, therefore, that the baptism of John stands on the same grounds as that of the apostles. It embodies the same facts, and sustains the same relation to the remission of sins. But in what sense can it be said that Jesus was bap-

tized "unto the remission of sins?" The answer is: That he was acting as man, and in the capacity of man, and for man as sinful. Though not actually a sinner, he was acting for sinners whose transgressions he was already bearing in his own body. The offering of his body for sin was to accomplish the remission of sins, both for himself and for those for whom he was acting, for, as the apostle says, "Him who knew no sin he made to be sin on our behalf; that we might be made the righteousness of God in him." II Corinthians 5:21. Just as appropriate, therefore, to say that he was "baptized unto the remission of sins," as to say, as does the apostle, "for the death that he died, he died unto sin once." Romans 6:10. Truly his death was unto sin, even unto the remission of sin—and his baptism, which embodied his death, was unto the remission of sins in the same sense in which ours is, viz., that by his death which is set forth in baptism, he accomplished the remission of sins. This links our crucifixion to sin with that of his, "knowing this, that our old man is crucified with him." Romans 6:6. As he does also our death, "but if we died with Christ." Romans 6:8. And also our baptism, "having been buried with him in baptism." Colossians, 2:12. The very bond itself which reproduces all these things as taking place in him and us alike, is baptism. "For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection." Romans 6:5. The baptism of John stood for everything for which that of the apostles' stands,

and is, therefore, entitled to recognition as Christian baptism. Hence, we see that the repentance, and faith, and baptism preached by John, are upon the same plane as that preached throughout the New Testament.

His ministry was sufficiently replete with gospel teaching to produce in his disciples qualifications for church membership, that would be recognized as evangelical by any of the so-called orthodox bodies of Christians now extant. And we venture to say, that the requirements of his teaching produced in his disciples a Christian character far surpassing that which is required by many of the so-called churches of the present day.

His work was preparatory, "making ready a people" for the coming of Jesus. This was to be the relation of his ministry to that of Christ, "The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God." Isaiah 40:3.

But there is still another element in this preparatory work. Not only had the people to be made ready for Jesus, but it was also needful that Jesus should be introduced to them in his true character as the Son of God, the long expected Messiah. This high commission was divinely appointed into the hands of the Baptist. "But that he should be made manifest to Israel, for this cause came I baptizing in water." John 1:31. Baptism is everywhere in the New Testament, a revealer of Christ. It makes him known in his true character as the sin bearer. This province was

divinely vested in the baptism of John, and nowhere in the subsequent scriptures has it been taken away, or even added to. It is, till this day, when properly observed, simply a revealer of Christ. John, having accomplished his twofold mission, and seeing Jesus in the rightful possession of his bride, joyously closes his testimony in the following words:

“Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice. This my joy therefore is fulfilled. He must increase, but I must decrease.” John 3:28-30.

It is proper to close the ministry of John at the point at which he recognizes him for whom he was forerunner in the rightful possession of his own bride, the church.

If the use of this relation in the scriptures means anything, it can not mean less than that both parties to the relation have actual existence at the time mentioned. Hence, as both parties are here spoken of, it is certain that at this time both have actual existence.

CHAPTER II.—Continued.

WHEN THE CHURCH WAS CONSTITUTED.

II. Christ's Ministry—The Period of Actual Construction.

WE come now to notice the gathering together of the "prepared material," by Christ, and the shaping of the same into the church. Christ stands forth in the gospels as the profoundest teacher, and the greatest organizer in the world's annals. Having authority, he spake as never man spake. In eternity, he spake, and worlds sprang into existence, and moved on to take their respective places in the universe. And when he came on the scene of human history, his words spoke life into the hearts of men, deadened by transgression, and moved them on as by magnetic power to take their respective places in the church, and join with him in the blessed work of perpetuating the blessings of his gospel to all people, and unto the end of the age. While the words of others have swayed the people for a time, losing their moving power by frequent repetition, the words of Christ grow richer and sweeter in sermon and song, moving, with increasing power, more people as the ages roll.

And while the institutions of men have sprung up demanding the attention of men for a season, and thence passing on to decay, the church of Christ has

held on her way with constantly increasing numbers and power. Truly, he who is the foundation of these movements is the "prophet" of whom Moses wrote, to whom, when he came, the people should hearken. He is none other than the "Shiloh" of Jacob's prophecy, who should come having the obedience of the people. The reign which he was to inaugurate, was "the stone" of Daniel's prophecy, "cut out without hands," rolling on through the church to world-wide and age-long empire.

This is he whom Isaiah saw coming "from Edom, with dyed garments from Bozrah, glorious in apparel, and marching in the greatness of his strength." Isa. 63:1. And how coming? Coming as born and given unto us, as bearing the government on his own shoulders, and being named Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, whose government should have an endless increase. Isa. 9:6, f. This is he, up to whom the prophecies concerning the Johannic ministry led, and in whom they culminated, to whom John pointed with completed joy, saying: "He must increase, but I must decrease." And it is he, to whom, when the ministry of John reached its fitting climax in the baptism of Jesus, the Trinity, in good pleasure witnessed a transfer of authority upon him, on account of a completed righteousness brought in by his death, now set forth in his baptism. In the prophecies of the Old Testament concerning Jesus, he is set forth in his relations to his work, in the three-fold character of the same. As king or ruler, as

prophet or teacher, as high priest offering himself for the sins of his people.

In the New Testament he comes, witnessed by the Father and the Holy Spirit, claiming these prerogatives for himself. "I am he of whom Moses and the prophets wrote." He comes therefore qualified, and divinely approved to be head over all things to the church, which is his body. Not many days following his baptism, he began the work of collecting the material for his church. The first to associate themselves with Jesus were of John's disciples. This association was voluntary, drawn by the magnetic power of him on whom they had believed.

Coming, somehow, in a voluntary way to the magnet who, "if he be lifted up, would draw all men unto him," they had already, in the preaching of John, seen him lifted up, and now he was drawing them unto himself to be associated with him in his life work.

"Again, on the morrow, John was standing, and two of his disciples, and he looked upon Jesus as he walked, and saith, behold the Lamb of God." John 1:35, f. Now, his disciples had been taught to believe on Jesus as a sacrificial offering for sin, and he, the object of their faith, was now pointed out to them by their teacher, who had prepared them for his coming. It was enough; association with him must be effected at once.

"And the two disciples heard him speak, and they followed Jesus. And Jesus turned and beheld them following, and saith unto them, what seek ye? And they said unto him, Rabbi (which is to

say, being interpreted, Master), where abidest thou? He saith unto them, come, and ye shall see. They came, therefore, and saw where he abode, and they abode with him that day." John 1:37-39. And who were these disciples of John? One of them "was Andrew, Simon Peter's brother," who at once sought Simon, and announced to him, "we have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus." John 1:41, f. Here, the Messianic reign of Christ is recognized by Andrew. When first he came to Jesus, he recognized him as teacher; now, reigning in his office as the anointed of God.

And Christ here recognized Simon as the son of John (Joanes, and in Matthew 16-17, Jonah) in the character ever after ascribed to him, and gave him the name of Cephas-Peter, by which he is ever after known. "On the morrow he was minded to go forth into Galilee, and he findeth Philip, and Jesus saith unto him, follow me." John 1:43. These three were from the same city, Bethsaida.

"Philip findeth Nathanael, and saith unto him, we have found him of whom Moses in the law, and the prophets, did write." John 1:45. These and doubtless many others of John's disciples were gathered about Jesus before his first departure for Galilee following his baptism. Soon after his arrival in Galilee there was a marriage in Cana, "and the mother of Jesus was there, and Jesus also was bidden, and his disciples, to the marriage." John 2:1, 2. Now these events are following in quick succession, and show that the com-

pany of disciples is fast growing. John is our only historian covering this period of almost a year of our Lord's life, and yet all that he says of this period is put into less than three chapters. Fragmentary, therefore, as it must be, it is yet full enough to show that Jesus honored the preparatory work of John by gathering about himself many of the disciples of John. But may we not from other passages, gather the names of still others from John's disciples, that were gathered about Jesus in the very beginning of his ministry? We think so, and that, too, without the least shadow of a doubt. The apostles give their testimony in no uncertain way, to having been with Jesus from the baptism of John. And in giving that testimony, they establish two other facts, viz.: (a) That John's baptism is a part of the gospel, and (b) that they had been baptized by him.

When the question arose about filling the apostleship made vacant by the tragic ending of Judas, Peter stated the outward qualifications of his successor thus: "Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection." Acts 1: 21, f. The eleven, as represented by Peter, here give testimony to the fact that they had been with Christ from the baptism of John, connecting the same with the things to which they were to give testimony, and thereby incidentally showing that

they had been John's disciples, and had been baptized by him.

The synoptic gospels do not pick up the thread of our Lord's life until some time following the passover feast, about one year subsequent to the baptism of Jesus, but, as stated, John gives us a glimpse into this period of Christ's life, showing us that he is busily engaged in teaching and collecting disciples.

After his visit to Galilee, Cana, and Capernaum, he returns at the passover, expels the traders from the temple, is visited by Nicodemus, and remains in Judea, making and baptizing disciples.

"After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized." John 3: 22. This, and verses 1 and 2 of the fourth chapter, are parts of the same incident, furnishing the grounds of John's last testimony to Jesus, which is thrown in between.

In that testimony John takes occasion to represent Christ as already in possession of his bride, *the church*, saying: "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy is therefore fulfilled. He must increase, but I must decrease." John 3: 29, 30.

At this point (John 4: 3) the other gospels join in the thread of our Lord's life, leaving John, however, to record the interview with the Samaritan woman.

That thread passes hurriedly on to the call of Simon and Andrew, and James and John (Matt. 4: 18-22,

and Mark 1: 16-20), to the work of the ministry. They had previously been called to discipleship; they are now called to the work of teaching, but not yet to apostleship. The narrative passes rapidly on to the time of giving pronounced emphasis and special organic form to his work. This is reached in the sermon on the mount (Matt. 5: 1 to 7: 29, and Luke 6: 12-49). In the neighborhood of fifteen months had been spent in collecting about himself this company of disciples, and in instructing them in the nature and doctrines of his reign. The collection of disciples already constituted the church, but, without formal and declared separation from the law, with its institutions, they would be looked upon both by themselves and others as only another sect added to those already existing among the Jews under the law. *They had been convoked by the call of the gospel through regeneration, to a voluntary association in Christ under the gospel*, but there remained yet to be made known unto them the final ends for which they had been thus associated together. Some of their number had been called as teachers, but the duty and ends involved in teaching might easily pass away with them. Historical permanency must be provided, both for the gospel and for the church, hence official character must be given to the church as the custodian of the gospel of the Son of God.

How much was involved in this awful moment, may be learned by the following outline of the sermon delivered on the occasion. It is the inaugural address delivered by our Lord on the formal recognition of the

church, setting forth the temper of soul necessary, the relation sustained to the world and to the law, the resources of the church, with the end in view.

1. It was preceded by an all night prayer. "And it came to pass in these days, that he went out into a mountain to pray; and he continued all night in prayer to God." Luke 6: 12.

Jesus knew full well, that to give organic form to his work would arouse the hostility of the Jews, and hasten the end upon himself, but it was to be so, and he is anxious to prepare his people for it, and to fortify his church against it, hence:

2. It was needful that he prepare men of his own choice for the apostleship, that through them the gospel might attain historical permanency. Those chosen to this high function had already been called to discipleship, and four of them—perhaps all—to the ministry, but they are now chosen to a still greater work than that which is involved in either of the former relations. "And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles." Luke 6:13. Both the fact of the ordination of the twelve to the apostleship, with the ends in view, is further brought out in John 15: 16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Comp. 6: 70 and 13: 18. It is clear that principle, among the "fruit that should remain," was the historical establishment and permanency of the gospel.

That the twelve were divinely set in the church in the official character of apostles, is expressly stated by Paul, "and God hath set some in the church, first apostles." I Cor. 12: 28.

As to the exact time when they were set in the church as apostles, we have the statement of Luke, showing that it was in connection with the sermon on the mount. "And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles." Luke 6: 13. This passage, compared with those just cited, shows that the choice and naming was also accompanied by the ordaining and setting in the church.

It is, therefore, certain, that at this time the twelve apostles were officially recognized by Jesus as members of his church.

3. We come now to notice more particularly the inaugural address, as showing this to be the occasion upon which the church was officially recognized by Jesus. A careful study of the four gospels will show this to be the first and only formal discourse delivered by Jesus to his apostles, and disciples assembled as one body. It is true, he delivered other discourses, but they are neither formal, nor do they deal as does this with the general principles of his work, as contrasted with the law and its operations.

In our times we would call this the sermon preached on the occasion of recognizing a church or ordaining officers in the church.

It was the formal separation of his work from that of the law, and a declaration of the principles and policies to be pursued in the prosecution of that work:

First. As to the temper of soul or inner character of those who should be participants in the work, and recipients of the blessings provided for in the same. This, he sets forth in the beatitudes which form the *exordium* to the discourse. Indeed, they are an *exotericism*. It is worth while to study these for a moment, that we may see how they lead up in a logical way to the great body of the discourse. They begin at the foundation, the condition of spiritual poverty existing in human hearts apart from God. "Blessed are the poor in spirit." Intelligent consciousness of spiritual poverty; the presence, guilt, and dominion of sin—logically and experimentally—lead to the second: "Blessed are those that mourn." This is not that kind of mourning that comes of bereavement, and is so often consoled by this passage, but that which comes of a consciousness of sin and guilt before God. Not everyone who is made to mourn because of bereavement is in a condition to receive comfort from the providential dealings of God, but all who mourn on account of personal transgressions, "shall be comforted." In the travail of the soul toward an offended God, this leads to the third: "Blessed are the meek." When the heart is filled with a deep consciousness of its guilt before God, how in humility does it pant for the righteousness of God? "Blessed are they that hunger and thirst after righteousness." And now, seeing the need of an acceptable

righteousness, and conscious of its own inability to bring in such of itself, it realizes that itself is an object of mercy. This begets in the soul a merciful temper, and brings the heart to the point at which it can expect mercy. "Blessed are the merciful, for they shall obtain mercy." And in the very next step, the thing for which the heart is hungering and thirsting, the mercy desired, becomes realized. "Blessed are the pure in heart, for they shall see God." When once the heart is made pure—cleansed from the guilt and pollution of sin, so that God is enjoyed; for such the phrase "shall see God," means—the very next step forward, in the experiences of the soul, is to have universal peace reign on earth. Such a one becomes a peacemaker. "Blessed are the peacemakers, for they shall be called the sons of God." Not until the heart has been made pure through regeneration, and the spirit of Christ the Prince of Peace, thereby acquired, are men entitled to recognition as sons of God. This identity with God, and with Christ, brings about relations; relations that are opposed to those sustained while in an unregenerate state, and that will, in the future, as in the past, be met with violent persecution, hence: "Blessed are they that *have been* persecuted for righteousness' sake; for theirs is the kingdom of heaven." And just so, "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets

which were before you." My point is, that these beatitudes do not express different conditions of heart, each standing alone and without logical and experimental connection, one with the others; but that they are to be taken as a whole, representing the inner stages through which the soul passes from a state of death in sin, to sonship with God and spiritual identity with Christ in the work he is now giving organic form and functions, which identity established relations that would subject to persecution in the present and future, as had been the case with the prophets in the past. Having thus laid down in this *exordium*, the great cardinal principle of inner life involved in his mission to men, he passes to the body of the discourse, in which he develops the outward relations in organic form, assumed by this inner principle of life. It is a principle of life to take on form, and each several kind of life takes on that form best suited to give proper expression to the life inhabiting the special form.

Another principle of life is, that each kind of life seeks to associate itself with its like.

"Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill can not be hid. Neither do men light a lamp and put it under the bushel, but on the stand, and it giveth light unto all that are in the house." This is a passage of relations pure and simple, the relations sustained by the church to God, and to the world.

And from this time forward to the close of the New Testament *canon*, these relations are emphasized with great clearness and vigor. The argument is this: *The disciples having passed*—by the process described in the previous verses—*to a saved and illumined condition of soul, were now to be made the human MEDIA through which such saving and illumining power should be transmitted to the world.* It is as if Jesus were to say unto them: I have saved you and thereby prepared you to become the *media* through which the world is to be brought to me for the like salvation. But suppose I should suffer the salt to lose its savour, by neglecting to bind you together in one body—a thing you would easily do without organization—by what process could you be made efficient unto these ends? Manifestly none. You would be good for nothing while standing alone, and would be rejected and trodden under foot of men. This is the relation that the apostle takes up later and declares to exist between Christ and the church, and the church and the world, saying: “But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God”—a perpetual sacrifice of Christ unto God—“in them that are saved, and in them that are perishing; to the one a savour of death unto death”—that is, by their rejection of the gospel as preached by us, they become plucked up, twice dead —“to the other, a savour from life unto life”—that is, those made alive through the gospel, are by it made to

go from faith to faith, and from glory to glory. II Cor. 2: 14-16. Nor does this conflict with the statements concerning Jesus, in which he is set forth as the life of men and the light of the world. The people of God are made to partake of the divine nature, and thereby become "bone of his bone, and flesh of his flesh." So intimate is this relation, that it is said, "when he (Christ) who is our life, shall appear, then shall we also appear with him in glory." His people sustain a relation to him and the world, similar to that sustained by the electric wire to the power house and the community in darkness. The electricity is turned on, and light flashes through the community, dispelling darkness. Just so, God turns the light and life of Jesus on his people, and through them communicates the same to those in the darkness of sin.

Our Savior further illustrates this twofold relation of the church, by the use of two other figures, viz., the city set on a hill, and the lighted lamp. Jesus, himself, had previously been declared to be the light of the world (John 1:4, 5), but now he declares that his church is the light of the world.

It is as if he were to say to them, you were once darkness, but have now, through the process just described, become light; you are to shine forth that light to others. But suppose it were possible for me to leave you scattered; it would be as a man that had lighted a lamp and hidden it away under a bushel. No; that is not what I will do. I will give you prominence, as yonder city on the hill, and as the lamp on

the stand, by giving you organic form and functions. And as he bands them together into one body sustaining these relations, he enforces the duty of maintaining the same. "Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Inasmuch as I now appoint you my church, and thereby make you the *human media* of the light that is in me, of which ye have received, and custodian of my gospel, shine forth that light by "holding forth the word of life," that others may be led to the light, and thereby glorify your Father which is in heaven. This same relation, existing between the church and the world, is recognized and enforced throughout the epistles.

Very much like the statement of our Savior, is that of Paul in Philippians 2:14-16: "Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life." Here the same relation is emphasized as existing between the church and God, and the church and the world. That is, the church is the *human media* through which the life of God and the light of the gospel is to shine out to the world.

The establishment of these relations—ever after recognized as existing only in connection with the church—argues the existence of the church at the time and in connection with the inauguration of the

principles or relations. Relations can not exist in the absence of either of the parties to the relations. The relation of husband and wife can not exist in the absence of one of the parties.

When a president of the United States is inaugurated into office, he usually delivers an address, in which he may briefly outline the principles of the party to which he belongs, and the success of those principles as crystallized in his choice, and then passes to a brief outline of the policy to be pursued by the administration upon which he is formally entering, in carrying out those principles. Just so, Christ, in formally recognizing his church, briefly outlines the great underlying principle essential to formal federation in it, and then inaugurates the relations to be sustained by the church.

Second. And, in the second place, he proceeds to outline the policy to be pursued in carrying out those relations. He is giving his work organic form, and is basing it on principles widely different from the constitutional principles of Mosaism. The logical conclusion of his disciples would be, he is repudiating the law. Certainly he means to destroy the law. This impression, therefore, he seeks at once to correct. "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill." This is the opening statement of the policy to be pursued, and, at the same time, the needed correction of the false conception of that policy on the part of his newly constituted church.

He does not now enter into the method of how he is going to fulfill the law and the prophets, but simply into the fact. The question of method will be made known to them later, when he comes to tell them plainly of the deace which he must accomplish at Jerusalem. Nor is it pertinent to our inquiry at this time to enter at length into that question. Only let us remark that the law exacted a perfected righteousness, both in its prescriptive and penal tenures, and this is what Christ purposed to bring in by perfectly obeying in his own person its prescriptive tenure, and perfectly satisfying its penal demands by his death, thus bringing in a righteousness acceptable to God without law.

That man, apart from divinity, is unable to do this, he demonstrates to them, thus: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Let it not be forgotten that it is the righteousness of the ten commandments of which he is speaking, the very first element of which is love to God with the whole nature. The Hebrews had sought that righteousness by the works of the law—the ceremonial law flowing out of the commandments—and not by the hearing of faith. They had, as a mass, failed to attain to the righteousness of faith. Jesus now takes up some examples of the law, broken and bleeding under the feet of the Jews, and places upon them a new meaning, one far more exalted than had ever entered the Jewish mind. The first is based on the sixth commandment, "Thou shalt do no murder."

He teaches them that the policy of his reign is to raise the claim of the law to that plane, that it shall not only embrace the one actually guilty of murder, but also, that one who has a murderous desire in his heart. The next example is based on the seventh commandment, "Thou shalt not commit adultery." This he also elevates to the same plane, making that one with the lustful desire guilty of a breach of law, equally with the one actually guilty of adultery.

The next example is based on the third: "Thou shalt not take the name of the Lord thy God in vain." His policy shall be to bring this law up to the plane, "Yea, yea; nay, nay, for whatsoever is more than this is sin."

The last example is based on the command, "Thou shalt love thy neighbor as thyself," which he exalts to the plane, "love your enemies, and pray for them that persecute you." Thus, it was his policy to give to the law its proper interpretation, and to personally fulfill its demands as thus interpreted, and finally, by his death, satisfy its penal demands, becoming, thereby, "the end of the law for righteousness to every one that believeth." Rom. 10:4. Having thus stated his policy, and that of the church, for through him the church is to bring in an accepted righteousness, with respect to the law, he proceeds to outline the policy of the church with respect to the worship of God. With the Jews, the worship of God had sunk to the low plane of doing service to be seen of men, but the church was to "take heed that she do not her service

before men, to be seen of them." He mentions some elements of this service, and contrasts the spirit in which it is to be rendered under the gospel, with that in which it had been rendered under the law.

The Jews, when doing alms, sounded a trumpet before them, that they might be seen of men, but the church was not to let her left hand know what her right hand did. The Jews, when praying, stood in the synagogues and in the corners of the streets, that they might be seen of men, but his disciples, when praying, were to enter into their inner chambers and shut the door. The Jews, when fasting, had been of sad faces, disfiguring their countenances, that they might be seen of men; but his disciples, when fasting, should anoint their heads and wash their faces, that they might not be seen of men to fast, but of God. He now enforces what he has just said. They are to lay up treasures in heaven. This can not be done by serving two masters. They are not to be anxious for their lives, and thereby become entangled in the things of this world. They are under the sovereign care of their Father which is in heaven. He feeds the birds, and develops the stature of man, and clothes the lilies with beauty, and it is he who knows their needs and will certainly supply them. Seeking his kingdom and his righteousness, they are to lay hold on him in his providential character, with that faith which surmounts all difficulties and trusts the guiding hand of God in all things. He forbids their judging others, and yet commands them to know men by their fruits.

And if, as anticipating that the disciples would ask him: Lord, who is sufficient unto these things? he teaches them how this elevated policy is to be carried out by them. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh it shall be opened." He comes now to the *peroration* in which he applies that which he has done and said. "Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof." Our inquiry here need not extend farther than to the two builders. Who were they?

With the sermon of Jesus before us, we think it easy to determine the answer.

He, himself, is the wise builder, and the foolish builder is the typical Jew of his time. The one who does the sayings just uttered by Jesus, shall be compared to the wise builder. He is not the wise builder, but simply compared to him. In respect to building, he builds as does the wise builder. Jesus had gone

down to the solid rock of the law—an acceptable righteousness brought in by himself—and had built his church of such as through faith in him had become heirs with him in such righteousness. This enabled them to bring in a righteousness which exceeded that of the scribes and Pharisees, thereby qualifying them to enter into the kingdom of heaven and become confederated with Christ in the church, and in the policy set before the church.

It is as though Jesus said to them: I, as a wise builder, have established my church on the solid rock Christ, whose righteousness completely satisfies the claim of the law which I came to fulfill, and now, by hearing and doing my sayings, you shall be like me in this respect, and you will thereby build wisely also. And so building, you will maintain the relations I have inaugurated, and perpetuate my church against all the gathered forces that shall come against it. So, build on me and not on the law, and your work shall stand. But if you turn again to the superficial methods of the scribes and Pharisees, and build upon the foundation of the forms of the law and the traditions of the elders, your work, like theirs, shall fail when tried by the law under which presumably it is accomplished. Thus he applies what had been done and said that day. As before suggested, Jesus does not deal in methods here. He lays down the principles leading to federation in the church, the relations assumed by that principle in taking on organic life, the policy to be pursued by the organic life, and applies the same, and here the work

of the public recognition of the church ends. The question of methods he will develop in subsequent teachings, by example, by command, and by parable.

Questions of internal policy will arise later on, as the matter of dealing with an offending member; and as they do, Jesus will give instructions concerning the same. We must regard this as the occasion of the formal recognition of the church by Jesus. Following our Lord's resurrection, and in accordance with an appointment made with his disciples before his crucifixion, we will find him once again on this mount, but this time for a different purpose. It will be the occasion of formally and officially announcing to the church her holy mission to the world of mankind. It is worth our while to notice the care with which Jesus arranges for this last meeting with his church. The night of betrayal, with all its gloom, and horror, and anxiety, and suffering, has come upon him. He announces the fact to his disciples, and appoints them to meet him in Galilee after he is alive from the dead. "But after I am arisen again, I will go before you into Galilee." Matt. 26:32; and in Mark 14:28, "Howbeit, after I am raised up, I will go before you into Galilee." What was the purpose of this appointment?

The record of its fulfillment is the most fitting answer. It was a time of great trial for the bride of Jesus, and the tenderness of his solicitude went out for her. And, too, he had entered into formal relations with her on this sacred spot, and it was fitting in him to mantle her with the robe of her high calling on the

same spot where he had entered into formal bond with her, by which bond he became head over all things to her who was his body.

Early on the morning of his resurrection, when the women had visited the sepulchre and found him raised from the dead, they were commissioned by the angels who kept guard over him while he tasted death for every man, to go, and remind his disciples of his previous appointment to meet them in Galilee.

“Go quickly and tell his disciples (not the twelve only, but all), he is risen from the dead; and lo, he goeth before you into Galilee; there ye (all of you) shall see him; lo, I have told you.” Matt. 28:7. On the way to bear these tidings of joy to the bereaved bride, they were met by Jesus, who renewed the commission.

They hurried on and told his disciples. Let us now note the different appearances of Jesus between the resurrection and this meeting:

First. To Mary Magdalene. Reported by John and Mark.

Second. To the other women returning from the sepulchre. Reported by Matthew.

Third. To Peter. Reported by Luke and Paul.

Fourth. To the two disciples going to Emmaus. Reported by Mark and Luke.

Fifth. To the apostles, Thomas being absent. Reported by Mark, Luke, John and Paul.

All these took place on the day he arose.

Sixth. To the apostles, Thomas being present a week after. Reported by John.

All these appearances were at or near Jerusalem.

Seventh. To seven disciples at the sea of Galilee. Reported by John.

Eighth. To the apostles and above five hundred brethren, in a mountain in Galilee. This was the meeting appointed before his crucifixion. In I Cor. 15:6, Paul states the meeting thus: "Then he appeared to above five hundred brethren at one time," and in Matt. 28:16, it is said, "But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them." How joyously solemn must have been this meeting. The bride of the risen Lord, perfected in all her appointments, is here assembled to receive the guardianship of the gospel, and to be sent forth to bear its tidings to all peoples and tongues of earth. "And Jesus came to them, and spake unto them, saying: All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. 28:17-20.

That mystic, divine presence that brings joyous communion of soul with an affinity is promised to the end of the age. The church was not to go forth into a work of such vast importance, and such far reaching results in the gloom and sorrow of widowhood. She was to have the tender touch of the guiding hand of divinity, and was to march to the conqueror's victory

in the power of his might. The solemnly joyous tread of the disciples down the mountain side and on to Jerusalem to wait for the coming divine power, was the beginning of the grandest march, and the most triumphant victory, crowned with the richest spoils of war that has ever been made by the marshaled hosts of war. No doubt but that many times during the centuries that have gone into history, Christ has been greatly pained at the conduct of his church, but he has never forsaken her. Having himself been tempted, he knows how to succor them that are tempted. Well did he know the internal and the external difficulties with which his church would be met, and accordingly provided for her victory over them.

Stubborn battles with self and with the world were to be fought to the finish, but not in the might of human strength or wisdom, but in the might of divine power and the gentleness of divine wisdom. The faith of the church was to be tried, but at no time would be permitted to fail. Christ, as a faithful husband, would graciously provide for his bride all needed things for internal development, and all implements for aggressive external warfare on sin. Not one moment of time should elapse, but that the church should enjoy the sweetness of the divine presence, and the joy of the holy communion with him due to the affinity of nature existing between the two here, and forever united in the blessed work of saving the lost. What a holy mission! What a divine exaltation is that which is here given to the church!

CHAPTER II.—Continued.

WHEN THE CHURCH WAS CONSTITUTED.

III.—Identity—Objections Answered.

[T shall be our purpose now to identify with this assembly all essential elements of the New Testament church, and answer such objections as are brought against our position. Let us repeat the definition of the church previously submitted. *The church is an assembly of persons convoked by the call of the gospel through regeneration, to a voluntary association in Christ under the gospel, and for the further purpose of observing the order of the gospel and preaching Christ to the world.* The question before us is: Does the assembly on the mountain to which Jesus gave the commission, possess these different elements of the church? If so, then that assembly was the church.

In establishing this identity, we will be confronted by the various positions that are advanced against the actual establishment of the church during the personal ministry of Christ. These we shall answer in their proper places as we proceed with the identity.

I. *The church is an assembly of persons.* That the five hundred brethren here assembled in accordance with a previous appointment constitute an assembly, will be denied by no one. Hence it is not needful to spend time here.

II. *This assembly or collection of persons was convoked by the call of the gospel.*

At this point we come to controverted grounds, not that the proposition is not strictly true when taken in other connections, but that it is not true of this particular assembly at this time, since, as it is maintained, the gospel was preached by Jesus only in prospect, and not in fact until on the first Pentecost following his resurrection.

The objection is based on the following passage, "For where a testament is, there must of necessity be the death of him that made it. For a testament is of force when there hath been death: for doth it ever avail while he that made it liveth." Heb. 9:16, f.

The argument drawn from this passage in support of the objection, may be stated thus:

1. Jesus is a testator. His death, burial, and resurrection constitute the cardinal elements of his testament, will, or gospel.

2. Not until these had become historic facts could his will, the gospel, be preached in fact.

3. Therefore, prior to the resurrection of Jesus the gospel was only preached in prospect.

This we believe to be a fair statement of the objection, but if more is needed to make its strength appear, let it be admitted, that there must be the death of him that made it, and that the will is of value only in consideration of the death of the testator. With all this, the objection is not well taken. It grows out of the idea that man is a party to the will, when in fact, man

is the property consideration of the will. He is that which the will disposes of. Who, we may ask, are the parties to the will? God, in the person of Father is the author. God, in the person of Son, is the heir. And God, in the person of the Holy Spirit, is the executor. This will, conditionally, disposes of a possession, and provides that the *heir* shall testify the same to the possession. We will state the formal compact in this way: Before the world was created, God, the Father, saw man, his creature, under the pollution, guilt, and dominion of sin, and unable to save himself. In the person of Father he said to the person of the Son: Yonder are my people, the sheep of my pasture, in a state of death. They have violated my law, and can never of themselves come into my presence. Now if you, as my only Son, will take upon yourself their sinful nature, and redeem them from the penalty of the law by dying in their stead, I will give them to you for an everlasting possession. The Son says, Father, it is enough; I will accept the gift, and pay the redemptive price exacted by the bond of the law. But, Father, who will make sure to me this possession? God, in the person of the Holy Spirit, answers: I will administer upon the estate, and execute this will, returning to you all that is yours.

That this is a fair statement of the nature of the covenant of redemption, called the new covenant, will be seen by the following considerations:

First. God, in the person of the Father, proposes human redemption. This is the testimony of Jesus

himself. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3:16. Here, we have God proposing to save the believer on Jesus. The question is: When, and to whom did God so propose? The answer is: To the Son in eternity. Paul, in writing to Timothy (2:1-9), brings out the thought thus: "Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." This salvation included a choice in Christ, "even as he (the Father) chose us in him (Christ) before the foundation of the world, that we should be holy and without blemish before him (the Father) in love." Eph. 1:4.

Second. The Son accepted those chosen in him, and agreed to pay the price of their redemption, by giving himself as a sacrifice for them. Let it not be forgotten, that from the moment the Son agreed to give himself as an offering for men, from that moment he stood to the Father as an offering accepted for the sins of his people. They were no longer treated in themselves, but in Christ who stood for them. In Hebrews 2:13, quoted by the apostle from Isaiah 8:18, and applied to Jesus, we have this statement, "Behold, I and the children which God hath given me." And in John 17:6, the gift is further emphasized by Jesus, saying: "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and

thou gavest them to me.” In verses 9, 11, and 12, we have the same gift emphasized, and in John 10:26, ff, Jesus says of his sheep, “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which gave them unto me, is greater than all; and no one is able to snatch them out of the Father’s hand.” Three questions arise here:

(1) Who were these children, these sheep which were given to Jesus? They were believers, those who hear his voice, and follow him. He took not hold for angels, nor yet for the seed of Adam, but he took hold of the seed of Abraham. Heb. 2:16. “For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.” John 6:40.

(2) When were they given to Jesus? When the covenant of redemption was entered into between the Father and the Son. This was a transaction which took place in eternity. Everywhere in both Old and New Testaments, the formation of this compact is represented as antedating time. “According to the eternal purpose which he purposed in Christ Jesus our Lord.” Eph. 3:11. Of the eternity of this transaction, we have this beautiful picture in Proverbs 8:22-31:

“The Lord possessed me in the beginning of his way,
Before his works of old.

I was set up from everlasting, from the beginning,

Or ever the earth was.
When there were no depths, I was brought forth:
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth:
While as yet he had not made the earth, nor the fields,
Nor the beginning of the dust of the world.
When he established the heavens,
I was there:
When he set a circle on the face of the deep:
When he made firm the skies above:
When the fountains of the deep became strong:
When he gave the sea its bound,
That the waters should not transgress his commandment:
When he marked out the foundations of the earth:
Then I was by him, as a master workman:
And I was daily his delight,
Rejoicing always before him;
Rejoicing in his habitable earth;
And my delight was with the sons of men."

Here we have Jesus Christ taking joyous delight with the sons of men in the habitable parts of the earth, at a time antedating the creation of the world. But how, we may ask. And the answer is: God had given to him these sons of men as an everlasting possession.

(3) Why were they given to Jesus? He himself tells us in no uncertain way, why it was done. "I am the good shepherd: the good shepherd layeth down his life for the sheep." John 10:11. They needed to be redeemed from the guilt, corruption, and dominion of sin, and that this might be done, they were given to Jesus to be redeemed by himself, as an acceptable offering to God for their transgressions. Hence they

were the consideration of *value* received by Christ for his death, the price paid for them. So the apostle says, "Ye are not your own; for ye were bought with a price." I Cor. 6:19, 20.

Third. Of this will, disposing of an estate, the Holy Spirit is the administrator. His relation to the will is that of seeing that the estate is properly transferred in title and character to him to whom it belongs by right of purchase, as per conditions of the will. He is to certify this will to the hearts of those given to Christ, and thereby make sure to Christ the possession for which he died.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more." Jer. 31:31-34. Now this is quoted by the writer of the Hebrew letter, and applied

by him to the covenant of human redemption. The administration of this covenant to the hearts of men, is by the Holy Spirit. The apostle speaking of its application to the hearts of men, says, "Written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." II Cor. 3:3.

The point we raise is this: The Holy Spirit can only certify this will to the hearts of the *heirs* with Christ in the possession of the promise, *in consideration of the atonement made by Christ having been accepted by the Father*. The question arises: When was the atonement accepted as satisfactory? At the time of the actual offering of the blood of Christ in connection with his sufferings in time, or when he agreed in eternity with the Father, to give himself an offering for his people?

We answer: When he agreed with the Father, in eternity, to make himself an offering for the sins of his people. It is on the basis of an accepted offering that the Bible proposes salvation in the Old Testament, as well as in the new. The agreement with the Father was equal to the fact, and from that moment, in eternity, Christ stood in his relations to the covenant of redemption, as "the Lamb of God, which taketh away the sin of the world" (John 1:29), and in which character he stands as "slain from the foundation of the world" (Rev. 13:8). An illustration to the point is found in the offering of Isaac by Abraham. When commanded of God to offer his son, the son in whom

was the promise, he withheld him not, but journeyed out three days to the appointed place. From the moment that the command came, to the staying, by the angel, of Abraham's hand lifted to slay his son, Isaac was as dead to his father. Abraham "accounted, that God is able to raise up, even from the dead; from whence he did also in a parable receive him back." Heb. 11:19.

If, as an historical fact, expiation for sin was not accomplished until Jesus died on the cross and his exaltation and enthronement followed his resurrection, then, how could the Holy Spirit certify the blessings of salvation to the hearts of those living prior to this time? Remember that this can only be done in view of the fact that the atonement is accepted by the Father, for it is in consideration of the atonement that the Holy Spirit administers the blessings of salvation provided thereby. The thought may be illustrated in this way: Jones owes Smith five hundred dollars and can not pay it. Turner says to Smith, charge the account of Jones to me, I will pay it in five years. Smith having confidence in Turner's ability to discharge the debt, releases Jones and accepts Turner. So the debt is remitted against Jones as soon as imputed to Turner, though it is held against Turner till he actually pays it. Thus sins were not expiated Godward until Jesus died on the cross, but have been remitted manward in every age of the world on penitence toward God and faith in the Messiah—substitute—whether before or since his coming. His-

torically, Jesus, as the Lamb of God, was sacrificed for sin only about nineteen hundred years ago. In the mind of God he was accounted a "Lamb slain from the foundation of the world," and as such, and in this character was preached, and was accepted through saving faith, by Abel, Enoch, Noah, Abraham, Moses, David, and all Old Testament saints. (See Hebrews, eleventh chapter.) On this line Peter, speaking of the people and their gospel privileges long before Christ came into the world, has said: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." I Pet. 4:6. We see, therefore, that the objection is not well taken. The Christ crucified was certified by the Holy Spirit to the faith of Abel and Enoch and Noah, and to Moses, who esteemed the reproaches of his cross, and to Abraham, who saw his day, and to Isaiah, to whom he stood as a slaughtered lamb. Returning to the question, was the assembly on the mount convoked by the call of the gospel, we are in a position to answer affirmatively. Many of them were of the disciples of John, and not a few of them were the direct results of Christ's own ministry. That John's ministry belongs to the gospel dispensation is clearly stated. "The beginning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the prophet, Behold I send my messenger before thy face, who shall prepare thy way: the voice of one crying in the wilderness, make ye ready the way of

the Lord, make his paths straight." Mark 1:1-13. When John began his labors in fulfillment of the prophecies that had gone before, he broke the darkness of the long night of four hundred years through which the Jews had passed, by announcing the Messianic reign. "As all the people were in expectation" (Luke 3:15) of the coming Messiah, the announcement was received with joy by many of the people who gathered about John with penitent faith and humble obedience to the simple demands of his teaching. His father Zacharias had been led by the Holy Spirit to set forth in beautiful strain the mission of his son: "Yea, and thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to make ready his ways: to give knowledge of salvation unto his people, in the remission of their sins, because of the tender mercy of our God, whereby the dayspring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death; to guide our feet in the way of peace." Luke 1:76-79. And when he to whom John was forerunner was born in the city of David, the angels left yonder celestial abode, to break the stillness of the Judean night with the rapturous song of heavenly choir:

"Glory to God in the highest,

And on earth peace among men in whom he is well pleased."

—Luke 2:14.

With completed joy, John pointed his disciples to Jesus, as the Lamb of God which taketh away the sin of the world, and they turned from him who had pre-

pared them, to him for whom they had been prepared. They were gathered from him which decreased unto him to whose government there should be an endless increase.

And when Jesus came, and was introduced to his own prepared people at his baptism by John, and approved as the Son of God by the Father and the Holy Spirit, he began a conquerous march in the strength of his own gospel, before which disease and death and demands fled. He preached the gospel in Galilee. "Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel." Mark 1:14, 15. He had previously preached it in Judea with telling effect (John 3:22, and 4:1, 2), gathering about him many who were made disciples, and then baptized. He goes from Galilee down to Nazareth, where he had lived and grown to manhood, and enters into the synagogue on the Sabbath day, as was his custom. Many times in early life he had entered into this synagogue, but never before on such a mission as on this occasion. There was delivered unto him the book of Isaiah, which he opened at what is now the sixty-first chapter, and read, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," etc.

And on to the end of his life, by parable, by discourse, by example, he continued to preach the gospel unto the people. And the number which accepted him

grew constantly larger. And when the dark hour of the end had come, he made an appointment for a last meeting with his church after he was raised from the dead. They are here in that meeting, not by the call of the law, nor yet by accident, but by the call of Jesus, and pursuant to his carefully arranged plan. It is to receive, as his church, his own bride whom he loved, his last message.

III. *The church is called through regeneration.* None can enter heaven without this, and none without it should enter the church. That the disciples as a class were regenerated, it seems would be denied by no one. Yet, not all admit it. True, if the gospel had not been preached in fact until Pentecost, they could not be regenerated at this time since regeneration is the work of the Holy Spirit in applying the benefits of the atonement to the hearts of men, which thing the Holy Spirit could not do until the Father accepted the atonement as satisfactory. But we have seen that God accepted the atonement of Christ as satisfactory from eternity.

This objection is based on the thought, that the Holy Spirit was not yet given. The passage most relied on to sustain the objection is John 14:16, 18: "And I will pray the Father, and he shall give you another comforter, that he may be with you forever, even the spirit of truth, whom the world can not receive; for it beholdeth him not, neither knoweth him. Ye know him; for he abideth with you, and shall be in you. I will not leave you desolate; I come

unto you.” It is argued from this passage, that the Holy Spirit was not yet in the world, and hence the church—if such it may be called—was simply a body without life, as the physical body of Adam was a mere form until God breathed into it life. Therefore the shedding forth of the Holy Spirit on the day of Pentecost, was the indwelling of the church with the life of regeneration. If it were the regenerating work of the Holy Spirit that Christ is here promising, all this, and much more, would be true.

It is not our purpose at this place to enter into a discussion of the character of this special mission of the spirit—the discussion of which belongs properly to the historical permanence of the gospel—only to remark that he was to come in a sense in which the world did not know him, and could not know. But the disciples did know him, “*ye know him,*” in a sense which prepared them to receive him, when come as here promised. In his relations to the permanent establishment of the gospel, the world did not know him, and more, could not know him.

Suffice this brief statement to answer at this time as to the nature of this promise of the coming Paraclete. *Was the Holy Spirit never in the world in his regenerating relations to the work of redemption until given on Pentecost following the resurrection of Christ?*

We answer, yes. Through all the ages of the past he had been testifying to the hearts of men, the efficacy of the blood of Christ.

1. His presence in prehistoric times, or times before any part of our Bible was reduced to writing. "And the Lord said, my spirit shall not strive with man forever, for that he also is flesh; yet shall his days be an hundred and twenty years." Gen. 6:3. Here God tells us that his spirit is in strife with men before the flood. But how could the spirit strive with these antediluvians? There was no written word of God as yet. And remember, that in his relations to the covenant of redemption as administrator, he can only certify its claims and blessings to the hearts of men in view of the death of Christ, by which it is ratified having been accepted by the Father as satisfactory.

Now it is precisely on this ground, that the apostles tell us that the spirit preached to these people.

"Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which (that is, in the spirit), also, he went and preached unto the spirits in prison, which aforetime were disobedient, when the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight, souls were saved by water." 1 Peter 3:18-20. And the same apostle further tells us the purpose in view in preaching the suffering Christ to these people. "For unto this end [the judgment] was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Peter 4:6. They could not "live according to God in

the spirit," without being made spiritual, and they could not be made spiritual without the regenerating presence of the Holy Spirit.

As to the effect of the Holy Spirit witnessing the sufferings of Christ to the immediate antediluvians, we have the statement of the apostle in the Hebrew letter, thus: "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." Heb. 11:7. The question may be asked, what is "the righteousness which is according to faith?" And the answer is: The righteousness which Christ by his death brought in, the righteousness which is everywhere accounted to faith. The apostle associates Abel and Enoch with the same righteousness, and in the same way. It is therefore certain, that the Holy Spirit was present in his regenerating relation to the work of redemption before the flood.

In postdiluvian times, the same was true of Abraham, and Isaac, and Jacob, and all the patriarchs down to the giving of the law.

2. The Holy Spirit's presence in his regenerating relation to redemption in historic times, and prior to New Testament times. Of the saved during this period, we have this general statement by the apostle Peter: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you; searching what

time or what manner of time the spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow." I Peter 1:10, 11. Two things are stated here. *First.* That the spirit was in these men of old. *Second.* That he was testifying to them the sufferings of Christ. This makes it clear that they were regenerated by the Holy Spirit.

Manifestly he could not dwell in the heart of the unrenewed in the sense of witnessing to the same the benefits of Christ's righteousness. Were it needful, individual cases might be brought forward, such as that of Moses (Heb. 11:23-26) and David (Psalm 51), and Isaiah (Isa. 53), but it is not necessary after this general statement by Peter, which evidently includes any individual case that might be pointed out.

3. The presence of the Holy Spirit in the New Testament prior to Pentecost, in his regenerating relation to men. The denial of the Holy Spirit's presence with the saints of the Old Testament has been attended with unbelief in him in the New Testament. This has had the tendency to reduce Christianity to mere forms and ceremonies, taking from it the life and conscience that are its rightful possessions. Jesus taught in no uncertain way that worship, to be acceptable to his Father, must be spiritual, and certainly no unregenerate heart could render such a service." But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for such doth the Father seek to be his worshipers. God

is a spirit; and they that worship him must worship in spirit and in truth." John 4:23, 24. This is a general principle laid down by our Lord, as characteristic of true worship; moreover, it is a principle that can not be carried out without the spiritual character due alone to regeneration. Previously, Jesus had announced to Nicodemus the doctrine of the new birth, and its spiritual character. "Except a man be born anew, he can not see the kingdom of God. * * * That which is born of the flesh is flesh; and that which is born of the spirit is spirit." John 3:3 and 6. It would certainly be folly in Jesus to demand this spirit birth as essential to entrance into the kingdom of heaven at a time when it was not possible. And yet this is the folly of the position which holds that the Holy Spirit was not in the world till Pentecost day. Later on Jesus says: "My kingdom is not of this world" (John 18:36); and of his disciples composing that kingdom, "Ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15:19).

With this general statement of the doctrine of regeneration by the Holy Spirit, may be associated the evangelical character of the repentance and faith exercised by the disciples of both John and Jesus. Man is represented as being dead in trespasses and sins, and everywhere the disposition to turn from such a state is represented as brought about by creative power. The work of creating in men this new disposition belongs exclusively to the Holy Spirit. He, and he alone, administers upon the heart, and claims it for Christ.

Let us now notice some examples which unmistakably show the presence of the Holy Spirit, and the regeneration by him of human hearts prior to the day of Pentecost. "But as many as received him, to them gave he the right to become the children of God, even to them that believed on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. Whatever proves that one is born of God, proves regeneration by the Holy Spirit, and therefore proves his presence. This statement of John may be taken as true of all who received him throughout his ministry. Hence, all in the assembly who had accepted Christ by believing on him were regenerated. During the ministry of Christ this qualification for church membership was established once for all, and that church which admits persons to her fellowship without regard to regeneration, forfeits in that act all claim to be regarded as a New Testament church.

IV. *The church is a voluntary association in Christ under the gospel.* Voluntary action presupposes choice, and choice presupposes the presence and exercise of will. The call of the gospel is addressed to the understanding and will of man, and its blessings are promised only to those who make personal choice of Christ, by the exercise of a vital faith, appropriating the benefits of his sacrificial offering for sin. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28), is the form of invitation it proclaims. And that "whosoever" with which

it burdens come, admits of no one who does not have understanding, will, and the power of choice. Christ said of some, "Ye will not come unto me, that ye might have eternal life;" showing the power of personal choice on the other side of the question. But what is meant by the expression "in Christ under the gospel?" We answer: In fellowship with him. Being at one with him. Feeling as he feels, desiring as he desires, thinking as he thinks, and doing as he does. We frequently say of one who is a church member, he is in the church. We mean, he is a member of the church and in fellowship with the same. Just so, to be in Christ is to be a member of his body, the church, and to be in fellowship with him. To be in fellowship with him, is to love him. Did not the disciples love Jesus? Had they not endured the hardships of his personal ministry? Had they not already submitted to the dominion of his gospel over them? And were they not now giving their lives, with all that was meant by such resignation, to its sovereign claims upon them?

We need notice but a few examples of the eagerness with which the disciples associated themselves with Jesus, and took up the labors of the gospel. Soon after his baptism, John pointed him out to two of his disciples, as he passed by. One of them was Andrew. They turned from John to Jesus, and joined their lives with his. Peter is found by Andrew, and he follows Jesus. Next day Jesus found Philip, and said to him, "follow me," and he left all and followed Christ.

Philip findeth Nathanael, and he follows Jesus. Thus the number swells, until it is reported that Jesus is making and baptizing more disciples than John. The number increased, both of men and women. They were not idlers in the vineyard. They all labored in the gospel. The women were received as a kind of mission circle (Luke 8:1, 3), and doubtless accumulated the funds necessary to support the work. The twelve were sent forth on independent mission tours, with power and authority (Luke 9:1, 6). And later on, when the field was fast ripening unto the harvest, he appointed and sent out seventy others to labor in the gospel. Truly they were in Christ under the gospel. Perhaps no church congregation has existed since that time, that was more perfectly in fellowship with Christ, and more completely subjected to his will as expressed to them in the gospel. Would to God that all our churches were as that was, in this respect.

V. *This association is for the purpose of observing the order of the gospel and preaching Christ to the world.*

By the *order* of the gospel is meant, the worship required by the gospel, and in the order in which it is required in the same. This includes preaching or teaching, baptizing, and observing all things commanded by Christ. This comprehends the full purposes of church organization. With many, the church is regarded as a "savior body," membership in which is essential to salvation, but as this whole question belongs to another proposition to be considered later,

viz., the functions of the church, it is not needful for us to enter into its full discussion here. It will not be disputed that the elements we have just mentioned represent the primary purpose for which the church is called into existence. The dispute is on the efficacy derived from these things when done. Nor will it be denied that this assembly had been brought thus far on the way, by the exact order which it is now commanded to perpetuate to the end of the world.

We see, therefore, existing in the assembly on the mountain, every element that would not be required by any people on earth, to recognition as a New Testament church. They had been called by the gospel. They were regenerated men and women. They were voluntarily confederated in Christ, in holy submission to the sovereign claims of the gospel. In the proclamation of its blessings they had engaged and were to be continued. And from them have come down to us and to every age in the past, the same message of glad tidings of great joy, at first proclaimed among the Judean hills.

This command to the church on the mountain linked that company with the destinies of the race of mankind. It was more far-reaching perhaps, than they thought or understood. But this was not necessary to the purposes for which it was given. It was only necessary to understand the sovereign claim of the duty imposed. And how well this was understood, we shall yet see, when we come to examine into the historical permanency of their labors. They came forth from this mountain top to the work to which they

were on this occasion appointed. In the loyal discharge of the solemn duties once for all imposed, they not only in a large measure lifted the curtain of the long night of sin from the Jewish nation, but penetrated into the heart of the Gentile world with the glad tidings of salvation. Their love for Christ was ardent, and prompted them to give more for his cause than is now given by the most of those who deny to them the character of being the church, or even of being regenerated at this time. It is both unscriptural and illogical to charge that Christ thrust the momentous responsibilities of preaching his gospel to the uttermost bounds of the earth upon an assembly of persons "without love" and "without form and void." Yet this is the final analysis to which the position, that the church was first formed on the Pentecost following the resurrection, is reducible. This confusion all grows out of the confounding of the work of the Holy Spirit in regeneration, with his relations to the historical permanency of the gospel and the church. Here in this company is the complete personal of the church of Christ.

CHAPTER III.

THE DISTINGUISHING FEATURES OF THE CHURCH.

I.—The Episcopacy Opposed to the New Testament Idea of the Church.

IN the midst of so many differing organizations of Christian people, each claiming to be the church or a part of the same, the question comes up: How may one know which of these claimants,—if either,—is the church our Lord established? It is quite obvious that the instrument, through which the church was called into being, provides also for the features which distinguish the church from all other assemblies of whatever name or character they may be. It is clear, also, that these features are contained in *full* in the instrument which calls the church into being. Any features not clearly outlined in the gospel, the instrument through which the church exists, must be regarded as of human origin,—the paintings that men have put on the photograph; paintings which, instead of adding to the beauty of the bride of Christ, have marred her classic form and obscured her delightful graces. It is well to place before our minds one thought, before entering into the discussion of the question in a general way: viz., *the oneness of the church*. There is such a oneness belonging to the church, that the establishment of a local congregation of the same, at any time

and place, is a practical reproduction and embodiment of the features of the first church at Jerusalem. The embodiment of more than was in the model church destroys the unity; and to contain less equally invalidates the claim to identity.

Of this oneness the scriptures speak in no uncertain way. "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one spirit." I Cor. 12: 12, 13. The comparison of the church in this passage to a human body is significant of its oneness. The human body in all ages is practically one, having the same form, being composed of the same substances, having the same parts in detail, and each of the several parts supplying the same function. So that through all the ages, the generation of an additional human body has been but a reproduction of the first man, Adam. So, too, in all the forms God created, the form and features are preserved in the species when once established. That there are many members in the human body does not destroy its unity, but these members make up the unity of the same. In just this manner, the apostle declares there is but one body or church, and the species of organization or body is established in the first church formed. Individual Christians constitute members of the one body, and by organization, make up the unity of the same. The same apostle further develops this oneness, and

the cardinal elements of which it consists, in Ephesians 4:4, 6: "There is one body, and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Here is the one church reproduced, the one spirit by which it is reproduced, and the one hope in view. Here is the one faith in the one Christ, the one baptism by which it is confessed, and the one sovereign God over all of it, as final author of it. The New Testament uses the term "church" when speaking of the local assembly at a given place, as the church which is at Corinth, and the plural "churches" when speaking of the local congregations of a given country, as the churches of Asia; but it no where even hints at there being the least difference in them, in form or doctrines. The government of the United States at one time authorized the coinage of silver dollars to contain four hundred and twelve and one half grains, of which three hundred and seventy-three grains and a fraction were to be pure silver. From the casting of the mold for the first dollar under this act to the time the act ceases to be of force, every silver dollar coined by the authority of the act, must be an exact reproduction of the first dollar cast. When you speak of one silver dollar, you have before you the unit of value of all silver dollars coined by the act. And whether you speak of a hundred silver dollars or only one, you still have before you as the unit of value one silver dollar. Just so with the church. The mold was cast in the forma-

tion of the first local assembly of the church by Christ, and from the time it was formed to the close of the New Testament *canon*, and even to the end of time, for a local assembly of Christian people to be considered the church, they must be an exact reproduction of the first mold or model church, as established by Christ.

Take the Baptist church, and speak and write of it as did the apostles of the church during their time, and you would not conclude that there were as many Baptist churches, all differing in form and doctrine, as there are different local congregations of Baptists. There is one Baptist church, but many local congregations of Baptists, each reproducing substantially in form and doctrine just what is contained in all the others. This is the New Testament idea of the church. This idea of the oneness of the church is held forth as perpetual. The church described in the New Testament must be regarded as the *one* bride of Christ. She must be perfect in each reproduction of her person, not wanting in some of her parts, nor yet having more parts that belong to her perfect person. It is by the New Testament photograph of the bride of Christ that we may identify her, even in the midst of any number of claimants for that honor.

A careful investigation will disclose the fact that *four doctrines* sustain and uphold all the various communions of Christian people, claiming to be the church or a part of it. The study of these doctrines will bring out the effect that the abandonment of each would have on those communions undeniably based on them respectively:

1. *The episcopacy.* This is that form of church polity which is vested in official ranks, having authority that is *mandatory* over the local congregation. It is held in a more or less modified form by the following communions of so-called Christian people. The Roman Catholic church, called the Western, or Latin, church. The Greek, or Eastern, church. They deny the vicerency of the pope, however. The Jansenist church of Holland, and the Old Catholic church. These deny the supremacy of the pope. The Church of England and the Episcopal church of the United States. The Reformed Episcopal church holds to an episcopacy of expediency. The Moravian church, often called Brethren, is an episcopacy, though since 1881 they have discouraged it. The Lutheran church, though now struggling to abandon it. The Reformed church—Presbyterian—is a limited episcopacy. The Methodist church in the United States. All of these churches are under the episcopal government in a more or less modified form of the doctrine. At the twenty-third council of Trent the Roman Catholic episcopacy was defined as follows: “If anyone saith that in the Catholic church there is not a hierarchy instituted by divine ordinance, consisting of bishops, and priests, and deacons, let him be anathema.” (Canon vi.) Episcopacy is as essential to the Roman church as the sacraments. The Roman church can not exist without it. The bishops are the immediate successors of the apostles, and superior to the priests, and deacons, not only in the extent of jurisdiction, but in the kind of grace and

function belonging to the office. Ordination is a sacrament, and confers a grace which is permanent. The pope of Rome is at the head of the hierarchy of bishops, and is the immediate successor of Peter, who was the first pope. The authority, and power to perpetuate the Roman Catholic church resides in this hierarchy. Without it Romanism can not exist. The head, the heart, the life, and the all in all is here. When the reformation came forth from Rome, it sought not to cast off the hierarchy, but to reform it. Hence it was retained, but with the denial of the supremacy of the pope. So that the communions of people which resulted from that movement are still hierarchies, but in a milder form than that of the Roman Catholic church. The Methodist church is hierarchical in its constitution. The final, or high court of these churches determines doctrines, formulates laws, appoints inferior officers, and prescribes duties, and limits authority, hears cases of appeal on doctrines and discipline, and frequently reverses the findings of the subordinate courts and local assemblies. The power to ordain ministers in all of them is usurped from the hands of the congregation and placed in those of courts having jurisdiction of the special order of ministry to be created. In no instance does the power to create and ordain a ministry belong to the local assembly. Now, were these hierarchies, these courts having authority over the church assembly, removed, you see at once that these various communions of Christians must cease to exist as such, since the power

to perpetuate no longer exists. Therefore we say that the doctrine upon which their very existence depends is the doctrine of episcopacy. No wonder they guard the doctrine with such jealous care. It is a matter of life and death. Once their people rise up and demand the freedom with which Christ has made them free, it is the day of doom and destruction of all churches that have usurped the consciences of men, and trampled on the freedom that belongs to the sons of God. Let us now turn to the history of the rise of this hierarchical church government for a moment.

MOSHIEM says: "A bishop, during the first and second century, was a person who had the care of one Christian assembly, which, at that time, was, generally speaking, small enough to be contained in a private house. In this assembly he acted, not so much with the authority of a master, as with the zeal and diligence of a faithful servant." *Mos. Church History*, p. 20. The tone and simplicity of this statement reminds one of the teachings of Christ and his apostles. All credible historians are in accord with the facts here alleged by Moshien.

Passing to the third century, MR. ROBINSON has this to say: "In the third century Jewish theology drew off the attention of Christians from the simplicity of Jesus and the gospel, and fixed it on an hierarchy, particularly in the great, corrupt, and wealthy churches of Rome, Antioch, Alexandria, and Carthage. This introduced, by degrees, a second period, and a second system of ecclesiastical management named, by this

author, the episcopal system of church law." *Rob.'s Eccl. Res.*, p. 124. And MR. MIALL, speaking of the growth toward hierarchical assumptions in the third century, says: "It is, however, very clear that this century witnessed a rapid increase of hierarchical power. The clergy began, for the first time, to be distinguished from the laity. The bishops assumed the titles and offices of the Jewish priesthood. The primitive virtues by which many of the pastors of the METROPOLITAN churches were distinguished, caused them to be regarded as the advisors of neighboring churches, and paved the way for an assertion of superiority which speedily passed the bounds of apostolic prescription." *Miall's Memo. of Early Christ.*, p. 227. Out of this tendency, and this condition of affairs, the hierarchy was developed, and not from the teachings of the New Testament. But with this, as with all other innovations when once established, its advocates seek to support it by the teachings of the word of God. As to the officers of the church, aside from the apostles, MR. MIALL has this to say: "But, besides these extraordinary officers, *each church* possessed the power, under the advice and admonition of the apostles, of electing distinct officers for the arrangement of its peculiar concerns. These were presbyters (as they were designated by the application of a term in use by the Jewish synagogues), or bishops (as they were called at a somewhat later period by a phrase familiar to Gentile usage). The terms are obviously interchangeable—the former referring to the character which fitted them for the

office; and the latter to the relations of the office itself.” *Memo. of Early Christ.*, p. 76.

But Miall does not stand alone among ancient Christian historians in recording this opinion. NEANDER is in accord with him, as are all others, and especially the apostle Paul. NEANDER has this to say at this point: “That the name also, *episcopos*, was altogether synonymous with that of presbyter, is clearly collected by the passages of scripture where both appellations are interchanged (Acts. xx., compare ver. 17 with ver. 28; epistle to Titus, ch. 1, verses 5 and 7), as well as from those where the mention of the office of deacon follows immediately after that of ‘*episcopoi*’; so that a third class of officers could not lie between the two.” *Hist. Three Centuries*, p. 106.

It is worth while, at this place, to examine into the apostle’s use of the terms. In Acts 20:17, *presbuterous* from which the advocates of the hierarchy derive one rank of officers, is used by Paul in naming the elders of the church at Ephesus, for whom he sent to come down to Miletus. “And from Miletus he sent to Ephesus, and called to him the elders’ (*presbuterous*) of the church.” That this word is interchangeable with the other—*episcopous*—is clearly brought out by the apostle on this same occasion. In addressing these same *presbuterous*, he says to them: “Take heed to yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, *episcopous*, to feed the church of God, which he purchased with his own blood.” Acts 20:28. No two ranks of officers are referred to

here, but only one. This, too, is an inspired use of the terms. And, in giving instructions to Titus, the same apostle again uses the terms interchangeably: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders—*presbuterous*—in every city." Tit. 1:5. In verse 7, speaking of the qualifications necessary to fill this position, he says: "For the bishop (*episcopon*) must be blameless as God's steward." Here, again, the two words are used to denote one office only. And let it not be forgotten that they were to be officers in the local church assembly, and not bishops of a province, or diocese, or of a nation, nor yet of the world, but simply of one congregation. But, with the establishment of the hierarchy, the bishop is made ruler over a province, or nation, and the bishop of Rome rules over the world.

MR. WADDINGTON, an Episcopalian historian, testifies to the oneness of these terms as used by the apostles, and to the self-government of the first churches. He says: "It is also true that in the earliest government of the first Christian society—that of Jerusalem—not the elders only, but the whole church were associated with the apostles; and it is even certain that the terms bishop, and elder, or presbyter were, in the first instance and for a short period, sometimes used synonymously, and indiscriminately applied to the same order in the ministry." *His. of the Church*, p. 20.

It is not our purpose at this time to enter into a discussion of the functions of the hierarchy—that

belongs to a subsequent chapter—only so far as to show that it is POST-SCRIPTURAL; something added after the close of the New Testament *canon*. This has already been done by the history of its origin, and the use of the terms in the New Testament by which it is sought to be supported. But further proof of its unscripturalness may be had by noticing to what extent the first church at Jerusalem, and those constituted by the apostles later on, managed their own affairs. To what extent was the local assembly the guardian of its own conduct? The New Testament answers: “In all things. It is sovereign over its own affairs, and from its findings there is no appeal.”

(1) In the selection of officers, the whole church took part. After returning to Jerusalem from the Mount of Ascension, the apostles with the disciples appointed an apostle to fill the place of Judas. “And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty): Brethren, it was needful that the scriptures should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion of this ministry. * * * For it is written in the book of Psalms: Let his habitation be made desolate. And let no man dwell therein, and his office let another take.” Acts 1:15–20. It was divinely prearranged that this place made vacant by the betrayal of Judas should be given to another, and

not to Paul, either, as DR. GORDON holds in his recent work on the HOLY SPIRIT. Paul himself testifies otherwise. In speaking of the appearances of Christ after his resurrection, he has this to say: "He appeared to Cephas, then to the twelve." I Cor. 15:5. Judas was not with them, being dead, and Paul was not himself an apostle at this time, nor for several years later. And more, he distinguished between himself and the twelve in this same connection, thus: "And last of all, as unto one born out of due time, he appeared unto me also." I Cor. 15:8. This appearance took place when Paul was on the way from Jerusalem to Damascus, not as a Christian apostle, but as a commissioner of the Jewish court, armed with authority to arrest and bring bound to Jerusalem, the disciples of Christ, both men and women. Who, then, was this twelfth apostle, who from the beginning had been chosen in the divine mind, and was now to be chosen by the church? Peter does not make the appointment, he states the outward qualifications, and the assembly makes the choice. "Of the men, therefore, which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from among us, of these must one become a witness with us of his resurrection. And they put forward two, JOSEPH, called Barsabbas, who was surnamed Justus, and MATTHIAS." These two filled the outward qualifications, but God only could know the inward qualifications, and make known which of these had been divinely chosen." And they prayed,

and said: "Thou, Lord, which knoweth the hearts of all men, show of these two the one whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place." And they gave lots for them; and the lot fell upon MATTHIAS, and he was numbered with the eleven apostles." In this important transaction, the power and duty of filling the vacancy rested with the church. The relation of Peter and the other apostles differed in no respect from that of the other disciples—both men and women—except to give instructions as to the qualifications necessary.

The next time the church is called on to exercise this right of choosing officers is some years later, when the necessity arose for the appointment of the seven deacons of the Jerusalem congregation. The history is quite simple, and shows at a glance just what part was taken, both by the disciples and the apostles. "Now in these days, when the number of disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said: It is not fit that we should forsake the word of God and serve tables. Look ye out, therefore, brethren, from among you seven men of good report, full of the spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude; and they chose

Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles. And when they had prayed, they laid their hands on them." Acts 6:1-6. An analysis of this passage reveals the following facts:

First. All twelve of the apostles were present. So it is not true, as DR. GORDON has said, that we never hear of Matthias after his appointment. He is here, and is giving himself to prayer, and to the word of God.

Second. They are here as advisors only of the church, not as a prelatical court usurping authority over the church.

Third. The whole multitude of the disciples is called together to consider the matter.

Fourth. The duty of choosing men to fill the office is placed upon the multitude, the church.

Fifth. The multitude, not the apostles, did choose the seven men.

Sixth. The apostles did ordain them when placed before them as approved by the church. Nothing like a hierarchy here, but everything to the contrary. It is much the same kind of proceeding as is carried out by a Baptist congregation at this time. The pastor instructs the church as to the kind of men needed to fill the office. The church, as such, chooses the men from her members, and sets them before the pastor and other ministers invited to sit with him in advising the church. They pray and lay their hands on the brethren set

before them. It is done; the brethren are ordained to the office. It is the simple principle of self-government with which Christ vested his church.

(2) The same principle laid down in the selection of officers was pursued, also, in the settlement of perplexing questions of a doctrinal bearing. "Certain men came down from Jerusalem to Antioch and taught the brethren, saying: Except ye be circumcised after the law of Moses, ye can not be saved." Acts 15:1. Paul and Barnabas, who had been sent out as foreign missionaries by this church and the Holy Ghost (Acts 13:1, ff), had returned, and reported the work accomplished on their journey (Acts 14:26, 27). And they disputed the necessity of circumcision. The church finally created a commission to go to Jerusalem and lay the matter before the apostles and elders for advice. Paul and Barnabas, and certain other brethren, constituted the commission. They accordingly proceeded to Jerusalem. "And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them." Acts 15:4. This furnished the occasion for the believing Pharisees to precipitate upon the assembly a heated discussion. This led the apostles and elders to hold an advisory meeting, in which matters were rehearsed by themselves, and by Paul and Barnabas, and advisory conclusions reached. But these conclusions were not grafted on the Gentile churches, without the approval of the Jerusalem church. "Then it seemed good to the

apostles and the elders, with the whole church, to choose men out of their own company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren." This commission was sent back, not by the apostles alone, nor yet by the apostles and elders, but by these in conjunction with the whole church, by whom the answer to be returned was approved. Nothing like a hierarchy in this whole proceeding. No trace of the pontificate of Peter. It is a plain, simple transaction of a church, under the cautious advice of her spiritual leaders.

(3) The same principle of self-government is recognized and enforced in matters of discipline. The New Testament proceeds on the principle in this regard, that it is the duty of each congregation to keep pure its membership. Jesus laid down the general law in this particular, thus: "And if thy brother sin against thee, go, shew him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them tell it unto the church, and if he refuse to hear the church also, let him be unto thee as the Gentiles and publicans." Matt. 18:15-18. This general law is within the possible range of fulfillment by each local assembly. It is not a command to tell it to some hierarchy, assembled once in four years in some distant part of the country, of which you are not a member,

nor can you ever be. Nor yet are you to tell it to an hierarchy dwelling at Rome, one which you never witnessed, and perhaps never will. But tell it to the church where your membership is, where your cause is to be heard, and from whose action there can be no appeal. This principle is enforced by command and example in the epistles.

The apostle, in writing to the church at Corinth, makes use of this strong language: "But now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within, whereas them that are without God judgeth? Put away the wicked man from among you." I Cor. 5:11-13. Here is an imperative command to a local church possessed with judgment and power to excommunicate the unworthy. He had just called their attention to a case of fornication that was reported among them, and the evident wrong they had committed in not having already put such away from them. Said he: "And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. For I verily, being absent in body but present in spirit, have already as though I were present, judged him that hath wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for

the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." I Cor. 5:2-5. Here the apostle gives instructions as to duty, and requires the execution of the principle laid down by Jesus to be done by the whole church. It was to be done in the power of Jesus, and was therefore final. No appeal was possible, since by the very terms of the commission (Matt. 28:16-20), the local assembly was to be the representative of that power. But the hierarchy, even in its mildest protestant forms, takes away from the local assembly this duty, placing it in the hands of preferred classes; and even the decision of these may be declared null and void by the courts holding jurisdiction over them.

How well this particular church understood and carried out the instructions of the apostle, may be learned from his second letter. In speaking of this same case, he has this to say: "But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by the many; so that, contrariwise, ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him." II Cor. 2:5-8. The apostle, in instructing to forgive and restore, still recognizes the sovereignty of the local church. Nowhere in the New Testament is there the least hint at an apostle, or any other officer, usurping authority over a local assembly of saints. Apostles

and elders advised and instructed in what to do and how to do it, but put the responsibility of accomplishing it, just where Christ himself had placed it, on the particular congregation addressed. The New Testament church polity may be illustrated in this way: Were but two or three of her members to survive any great calamity, and they be found in different parts of the world, they could come together under the directions of the gospel, constitute themselves into a church, create a ministry of their number, and perpetuate the gospel of Christ and the church for which it provides.

The New Testament polity is reduced to the minimum of simplicity. It is the most perfect form of self-government known in the world. The episcopacy is one of the most complicated of all forms of government. It is clearly POST-SCRIPTURAL; something originating this side of the close of the *canon* of the scriptures.

It is more. It is EXTRA-SCRIPTURAL; *something* grafted onto the scriptures, but without foundation in the scriptures. In its mildest form it arrogates to itself the right and authority of perpetuating the church over which it holds dominion, and in fact assumes to be the church. But comparatively few of the number it claims to represent have membership in it or can have. The communicants at large sustain the relation of servants, and not members, and are compelled to bow in humble submission to the mandates it sends forth. It is not only POST-SCRIPTURAL, and EXTRA-SCRIPTURAL, but may be objected to on other accounts growing out of these considerations.

First. It usurps the province of the Holy Spirit, and makes it impossible for him to accomplish the work for which he came into the world. He not only sets the members in the church, but the officers also. This thought, in both relations, is beautifully brought out in I Corinthians, twelfth chapter. It is only of the latter relation that we care to speak at present. "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers," etc. I Cor. 12:28; compare Eph. 4:11-12.

"But how," we may be asked. The answer is: "In just the way described in the New Testament. By leading the mind of the local congregation to make choice of certain men, and to place them in charge of certain work." The case of the choice of Matthias in Acts 1, is to the point, as also the choice of the seven deacons of Acts 6. Still another case is found in the church at Antioch sending forth Paul and Barnabas on a foreign mission journey. The record reports it in this way: "And as they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them."

Then, when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus." Acts 13:2-3. The Holy Spirit chooses, as the *media* through which he makes known and qualifies his choice of men to fill places, the local assembly of the church. General conferences, general assemblies, the council

of Trent, and the pope of Rome, usurp from the Holy Spirit this divinely appointed *media* of choice, and make it impossible for him to accomplish this part of the work for which he came into the world, and for which he dwells in and permeates the church.

Second. But the EPISCOPACY may be objected to on the ground that it usurps the province of the local church, and makes it impossible for the same to obey the requirements of the Holy Spirit, expressed outwardly in the gospel and inwardly by his conscious call to the heart. The Holy Spirit says, as of old, to the heart of a congregation: "Separate me Jones unto the work of the ministry unto which I have called him." But the hierarchy says: "Not so; that province belongs to us. We fix the orders, prescribe the limits of each, and of our own choice appoint men to fill them." Thus the local assembly can not comply with the conscious demand of the Holy Spirit. These examples show that the spirit of the gospel and the call of the Holy Spirit are both obstructed by the hierarchy. It is opposed to the New Testament, both in the history of its origin and in the spirit of its operations. A local assembly of the church of Christ, reproducing the Jerusalem mold and self-governed, is the antipodes of the hierarchy. The abandonment of the hierarchy would obliterate every church, from the Methodist back to the Roman Catholics, which is governed by bodies outside of, and having authority over, the local assembly. *Hence the hierarchy is the doctrine upon which such must depend for existence.* But as the doctrine

itself is both POST-SCRIPTURAL and EXTRA-SCRIPTURAL, so likewise are the churches growing out of it. They are both POST-SCRIPTURAL and EXTRA-SCRIPTURAL; something coming into existence this side the close of the *canon*, and therefore not provided for in the scriptures. The first feature of the church then is, *self-government*, as opposed to *episcopacy*.

CHAPTER III.—Continued.

THE DISTINGUISHING FEATURES OF THE CHURCH.

II.—Baptismal Salvation.

THE SECOND OF THE FOUR BASAL DOCTRINES IS BAPTISMAL SALVATION.

THIS is the doctrine that baptism, in some mystical way, has something to do with the remission of sins. It is held by the Roman Catholic church, and by the Greek Catholics, also. It is incorporated in the rituals of all pedobaptist churches, forming the basic idea for the necessity of infant baptism. It is held by the reformation of A. Campbell, and by the Mormons or Latter Day Saints, as they are sometimes called in different sections of the country. In addition to these, there are several smaller communions of people that hold to the doctrine. Its origin was contemporaneous with

that of the episcopacy and of infant baptism, with which doctrines it stands inseparably associated in history. MR. MIALl in speaking of the tendency which resulted in the adoption of the doctrine at first, has this to say: "In the antenicene period, sin was regarded much more in its overt demonstrations than in its spiritual destructiveness; repentance had degenerated into penance; regeneration into baptism; justification by faith into just what the ninetieth number of 'The Tracts for the Times' declares it to be; and sanctification was lost in the names of sacred persons, sacred things, and sacred places. All this was before the papacy had begun to blazon its triple crown, or to set its feet upon the neck of kings." *Memo. of Early Christ.*, p. 368. This, making baptism equal to regeneration spoken of by this author, is just the position given to baptism by the advocates of the doctrine in the nineteenth century. MR. A. CAMPBELL says: "As regeneration is taught to be equivalent to '*being born again*,' and understood to be of the same import with a new birth, we shall examine it under this metaphor. For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed are the same thing, for this plain reason, that things which are equal to the same thing are equal to one another." *Christ. Res.*, p. 205. And in speaking of baptism as the act of faith, he has this to say: "Whatever the act of faith may be, it necessarily becomes the line of discrimination between the two states before described.

On this side, and on that, mankind are in quite different states. On the one side, they are pardoned, justified, sanctified, reconciled, adopted, and saved; on the other, they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion; and that this may appear obvious to all, we shall be at some pains to confirm and illustrate it." *Christ. Res.*, p. 197. And on pages 206 and 207, same work, he further says: "To call the receiving of any spirit, or any influence, or energy, or any operation upon the heart of man, regeneration is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, *who calls nothing personal regeneration, except the act of immersion.*" These passages show that Mr. Campbell's idea of baptism is that it is equivalent to regeneration; in fact this was the issue upon which he departed from the Baptists and inaugurated his reformation movement. That the people succeeding from his movement still maintain practically the same view, will not be denied by anyone. They still debate the doctrine expressed in a proposition of this form: "*Baptism as commanded in the commission, is for or in order to the remission of past sins.*" The writer has denied this proposition in discussion with no less than six of their representative men in the last few years. And I have before me no less than four published discussions, in which their men have advocated the same doctrine.

The Mormons and Seven Day Adventists hold identically the same view on baptism. The pedobaptist view may be fairly represented by examining into

the ritual of any particular communion, as practically the doctrine of infant baptism is held by all of them to have the same import. Take as an example, the ritual of the Methodist Episcopal church, south. In the *Discipline*, 1887, we have the following in the article, *The Ministration of Baptism to Infants*: “Dearly beloved, for as much as all men are conceived and born in sin, and that our Savior, Christ, saith, ‘Except a man be born of water and of the spirit he can not enter into the kingdom of God,’ I beseech you to call upon God, the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to this child, now to be baptized with water, that which by nature he can not have: that he may be baptized with the Holy Ghost, received into Christ’s holy church, and be made *a lively member* of the same. Then shall the minister say: ‘*Let us pray.*’ Almighty and everlasting God, we beseech thee for thine infinite mercies, that thou wilt look upon *this child*; wash *him* and sanctify *him* with the Holy Ghost that *he* being saved by thy grace, may be received into the ark of Christ’s church, and being steadfast in faith, joyful through hope, and rooted in love, may pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.* O merciful God, grant that the old Adam in *this child* may be so buried that the new man will be raised up in *him.* *Amen.* Grant that all carnal affection may die in *him* and that all things belonging to the spirit may live

and grow in *him*. *Amen*. Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen*. Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through mercy. O blessed Lord God, who dost live and govern all things, world without end. *Amen*. Almighty, everlasting God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy congregation; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen*." If this prayer, which, as all prayers on occasions of baptizing, sets forth the doctrine of infant baptism as held by this people, does not teach that baptism regenerates, then language is certainly misleading. If it is not intended to teach that through baptism the child is *renewed*, then the prayer is meaningless, and is mockery. There can, in fact, be no grounds urged for the act, except that it brings the child into saved relations with God. It is not obedience. That is the fruit of personal faith. The child has no such faith. He is not acting. Others are acting for him. The whole doctrine as practiced by

pedobaptists is pregnant with the idea of regeneration by baptism. The Augsburg Confession of the Lutheran Church, art. ix, says: "Baptism is necessary to salvation, by (it) the grace of God is offered; and children are to be baptized, who by baptism, being offered to God, are received into God's favor."

DR. PHILIP SCHAFF has this to say of infant baptism in general: "Infant baptism came in quite naturally as the consequent of the belief of the necessity of baptism." *Schaff-Herzog, Ency. of Rel. Knowl.*, vol. 1, p. 204.

It is very clear that the practice of infant baptism commits those holding it to the doctrine of *baptismal salvation*. If it confers nothing, it is useless, not being obedience. If it confers anything it is regeneration. As to the Roman Catholic view, which was derived from the Fathers; i. e., The Epistle of Barnabas, the Shepherd of Hermas, Tertullian, Justin Martyr, it may be said: It contained at first three points. (a) The forgiveness of all existing sins. (b) The impartation of the Holy Spirit and all his gifts and graces. (c) Immortal life. This is substantially the Roman Catholic view at this time. They hold that without baptism there can be no connection with the church, and without church membership there can be no salvation.

Before passing to an investigation of the merits of the doctrine, let me quote one or two more eminent historians on the origin of the doctrine. GEORGE WADINGTON, an Episcopalian historian of great note, says

of its origin: "The original simplicity of the office of baptism had early undergone some corruption. The symbol had been gradually exalted at the expense of the thing signified, and the spirit of the ceremony was beginning to be lost in its form. Hence a belief was gaining ground among the converts, that the act of baptism gave remissions of sins committed previously to it." *Hist. of the Church*, p. 37. With this agrees NEANDER: "But while, on the one hand, the doctrine of the corruption and guilt inherited by human nature, as the consequence of the first transgression, was reduced into a more systematic and distinct form, which was particularly the case in the North African church (see below, in the history of the doctrines of Christianity); on the other hand, from want of proper distinction, between the external and internal things of baptism (the baptism of water and the baptism of the spirit), the idea was forever gaining ground, and becoming more firmly fixed, that without outward baptism no one could be freed from that inheritance—saved from the eternal punishment which threatened him, or brought to eternal happiness; and while the idea of the magic effects of the sacrament was constantly obtaining more and more sway, the theory of the unconditional necessity of infant baptism developed itself from that idea." *Hist. Three Centuries*, p. 199.

It is not now a question with us as to whether infant baptism is scriptural or not. It is the question that the foundation idea of it is regeneration, and in

this respect its advocates are to be placed side by side with those who practice adult baptism for the purpose of the remission of sins. Let us turn now to the word of God, and see if this doctrine is taught therein. "Remission of sins" is an expression that occurs but few times in the New Testament. Two times it is used in connection with the shedding of blood as the grounds of it. "For this is my blood of the covenant which is shed for many, unto remission of sins." Matt. 26:28. "And according to the law, I may almost say, all things are cleansed with blood, and apart from the shedding of blood there is no remission." Heb. 9:22. Once it is spoken of in connection with blood as the grounds of it, and faith as the instrument by which it is appropriated. "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25. Two times the phrase is used in connection with repentance. "And that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem." Luke 24:47. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins." Acts 2:38. Three times is it spoken of in connection with the name of Jesus. Luke and Acts, as above, and again in Acts 10:43. "To him bear all the prophets witness, that through his name every one that believeth on him shall have remission of sins." Once only, is it used in connection with baptism. Acts 2:38, as above. This association

of the term, "remission of sins," is not without its signification. If any weight is to be given to the associations of the term, then any of the expressions, blood, repentance, and faith, have stronger claims to be regarded as procuring the remission of sins, than does baptism, and indeed we will find this even so. The question for consideration is: Does baptism contribute to the remission of sins to that extent that without it there can be no remission of sins or regeneration, as the advocates of the doctrine make it signify?

Remission may be defined: "The forgiveness or pardon, or giving up of the punishment due to crime, as the remission of sins." There must be some grounds upon which God can remit sins; grounds that are entirely satisfactory to the demands of his law which has been violated.

This ground is in the blood of Christ. Said he, "For this is my blood of the New Testament, which is shed for many, unto the remission of sins." Matt. 26:28. His blood, shed on the cross and offered in heaven, is accepted by the Father as satisfactory, hence he hath put forth Christ, "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25. The facts taught are these: Shedding of blood is necessary to the remission of sins.

Blood is therefore the procuring cause. Faith appropriates the merits of the shed blood, by which God is propitiated; and the accepted righteousness brought

in by the blood of Christ, is declared as justifying God in remitting the sins of the believer in Christ. Faith is therefore the condition, humanward, upon which sins are remitted. This is the teaching of God's word in both testaments. "The just shall live by faith." Hab. 2:4. "The gospel of Christ is the power of God unto salvation, unto every one that believeth." Rom. 1:16. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. *Dikaioo*, here translated justified, as in all other places in the New Testament, is the same word that is translated "righteousness" in Rom. 3:25, and likewise in other passages. The term means to declare, respect, or regard as righteous. Hence, being regarded as righteous, through faith in his blood, we have peace with God through him, and access into the grace in which we stand and rejoice in hope of the glory of God. It is God who, as judge of his own law, declares that Christ's righteousness is accepted in our behalf, and himself reconciled to us through our acceptance, by faith, of that which he himself has accepted as satisfactory for our sins. This declaration restores to sonship of God, and consequently to peace and favor with him. Hence, the apostle says, "Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. 4:16. In no other way could salvation be made sure to any. It is worthy of remark, that the apostle

teaches in this passage, as in Hebrews eleventh chapter and elsewhere, that God saves all alike. It is by faith both to those under the law, and to those without law. In Eph. 2:8, he further states the doctrine thus: "By grace have ye been saved through faith; and that not of yourselves; it is the gift of God." And Peter, having been sent to the house of Cornelius, witnesses to him the voice of prophecy, as well as that of the gospel, saying: "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Acts 10:43. Thus we see that faith sustains a relation to the remission of sins that is vital; that of appropriating the benefits of Christ's righteousness brought in by the offering of his blood. Later on, we shall have occasion to speak of the nature of faith in sustaining this relation.

An important inquiry at this point is, "What is the true relation of baptism to the remission of sins?" Is it antecedent, going before and making possible the remission of sins; or is it subsequent thereto, following after, and declaring the remission of sins? These questions may be best answered by carefully studying:

First. The design of baptism. This may be stated in this way: It is a confession of faith in Christ as the Son of God, and the personal savior of the baptized. "For as many as have been baptized into Christ, have put on Christ." Gal. 3:27. That is, by baptism they have avowed themselves the disciples of Christ; have confessed him as their sovereign Lord, and have thereby engaged to walk in the truth flowing

from him. The apostle brings out the thought in another place in this way: "Were ye baptized in the name of Paul?" I Cor. 1:13. That is to say: "Did you confess Paul in your baptism?" "What relation of Paul's life to you did your baptism embody?" "Was Paul crucified for you?" He would have them understand that their baptism confessed Christ, not himself. And again, "When they heard this they were baptized in the name of the Lord Jesus." Acts 19:5. The former baptism of the disciples connected with this transaction, did not confess Christ as a personal savior. They knew nothing of the Holy Spirit, and his relations to the atonement. He had never witnessed the suffering Christ to their hearts as a personal savior, and hence they had not in their former baptism confessed him as such. But now, through the teaching of the apostle, the matter is made known to them, and they confess him by being baptized in his name.

Second. A second element of the design of baptism is brought out in its monumental character. In this respect, it confesses death and life as having taken place in Christ, and forms the transition link from one to the other, in monument. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." Rom.

6:3-5. The doctrine that baptism is here represented as confessing, looks, *first*, toward the atonement of Christ as comprehended in the two elements of the same, *namely*, his death and his resurrection from the dead; and, *secondly*, as it looks humanward, it confesses death to sin, and resurrection to newness of life with him, through faith in the merits of his offering. Its language is, "He was delivered up for our trespasses, and was raised for our justification." Rom. 4:25. Thus it confesses two deaths, his and ours in him, both accomplished once unto sin; and two resurrections, his and ours in him, and both with respect to newness of life. It thus embodies the atonement of Christ, the benefits of which have through faith been appropriated to the heart which has thereby become dead to sin and alive to God through him. It thus confesses the atonement of Christ as the cause from which flows the remission of sins, and assumes the obligations of the new life derived from him. It stands as the formal pledge of having closed with the former method of life, and as the beginning of the obligation to walk in the new life with respect to Jesus Christ our Lord. It is thus with reference to the death of Christ that baptism is said to save us in figure.

"The like figure whereunto even baptism doth also now save us" (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) "by the resurrection of Jesus Christ." I Pet. 3:21. Clearly, the figure is of our salvation by the resurrection of Jesus Christ, who was delivered up for

our trespasses, and was raised from the dead for our justification, and not by baptism, which is here set forth as the figure of our salvation, by the resurrection of Jesus. The analogy may be stated in this way: Noah and his family were saved in the ark by water, and as the ark saved them by water, even so baptism saves us by the resurrection of Jesus Christ.

Noah's salvation in the ark is called a figure; and so our baptism is a figure, called the like figure. But how could the apostle call baptism a figure of salvation by the resurrection of Jesus Christ, unless it embodied that fact? Not at all could he do this. And how could their baptism set forth the resurrection unless, first, their faith had grasped Christ as having shed his blood for the remission of sins, and having then been raised for their justification? Manifestly not at all. Their baptism then, as a figure, set forth a completed salvation by the resurrection of Jesus Christ. Baptism either saves literally, or else it only does so figuratively. The blood of Christ, shed for the remission of sins (Matt. 26:28) and applied through faith (Rom. 3:25), purges the conscience from dead works to serve the living God. Heb. 9:14. The conscience thus purged finds a fitting response, not in putting away the filth of the flesh, but in baptism which embodies the death of the old man and the life of the new man. It is not the seeking of a good conscience, but the declaration of it.

Third. Baptism as a personal confession of faith in Christ has in it a symbolic element. This has already been hinted at but only as it stood inseparably

associated with what has been said. Herein is its relation to the remission of sins. "What is a symbol?" we may ask. And we will let Mr. A. Campbell answer: "All symbols may, indeed, be called signs of things, as words are signs of ideas. The symbol is to the thing intended what the word is to the idea." *Christ Restored*, p. 73. The word does not create the idea, but simply furnishes the vehicle through which the idea seeks expression. Such is precisely the relation that baptism sustains to the remission of sins. It is, so to speak, the word that gathers up all the facts connected with the remission of sins, and gives intelligent expression to them.

To get the matter clearly before us, let us state the question in this way: Baptism literally washes away sins, or else it only does so representatively, symbolically. The whole controversy about baptism being *in order to* the remission of sins, rests just here. If it does not literally wash away sins, then the doctrine making it "in order to" is to be rejected as extra-scriptural. That the blood of Christ, applied through faith, literally remits sins, we think worth while to illustrate. Says the apostle: "Without shedding of blood there is no remission." Notice that sacrifice, involving blood, must be made as the grounds of remission. The law held that the soul that sinneth shall die, hence the law exacted life as the price of transgression. Either the guilty culprit must satisfy this demand, or one able to do so must become substitute for the guilty, and meet the demand for him. This Christ did when he offered

the blood of the new covenant unto the remission of the sins of many. The offender accepts the substitutional sacrifice by faith in the merits of the blood of the offering as satisfying the inexorable claim of God's holy law. Said Paul of Christ, "Whom God hath set forth to be a mercy seat" (*hilasterion* here used means, in both Old and New Testaments, mercy seat, the appointed place in which God meets with the offender in the forgiveness or remission of his sins) "by his own blood, through the faith; for an exhibition of his righteousness in remitting the sins formerly committed, during the forbearance of God." Rom. 3:25. [Willson's translation.] *Pistuo*, the word most generally translated faith, means to intrust with the care of; and in the case of the sinner believing on Christ it has the idea of apprehending Christ as a personal savior from sin, and in this character, intrusting the soul to him to be saved by him. The word is used in other connections which illustrate its meaning in this. "Unto them were *committed* [*pistuo*] the oracles of God." Rom. 3:2. That is, the Jews were intrusted with the oracles of God. "A dispensation of the gospel is *committed* [*pistuo*] unto me." I Cor. 9:17. The same idea is contained here. This is the meaning of faith as an exercise of the heart. It appropriates the blood of Christ, the redemptive price paid for the soul in bondage to sin (Eph. 1:7; Rev. 5:9), by intrusting itself to him. Thus the conscience is purged from dead works to serve the living God (Heb. 9:14), the very first act of which service is baptism, which embodies the

fact that has taken place, in the symbol, as the word embodies the idea. It is very clear that sins are literally remitted through faith in the blood of Christ. Baptism confesses this fact. It therefore sustains a symbolic relation to the remission of sins. It is a subsequent, not an antecedent, relation. Let us now look into the strong passage urged against all this. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." Acts 2:38. The argument, drawn from this passage, urges that baptism is antecedent to, and positively a condition without which there can be no forgiveness of sins. Two difficulties, at least, confront this view. (1) It must be shown that the only meaning of the Greek particle *eis* allowable here, is *in order to*. This can not be accomplished. The term is used about seventeen hundred times in the New Testament. I have before me H. T. Anderson's translation of the New Testament and I find he translated it "in order to" twenty times. In Willson's translation I find it translated in the same way five times, and in George Campbell's four times. When you remember that these men were all partial to the notion that baptism had something to do in procuring the forgiveness of sins it will aid you to understand that if *in order to* was the literal meaning of the term, they certainly would have found occasion to translate it by its literal meaning more than twenty-nine times, whereas they translate it otherwise more than five thousand times. The translation of these

men forms the basis of Mr. Campbell's *Living Oracles*. King James translates it by perhaps some forty words and phrases, but not once by *in order to*. It is worth while to notice some passages in which the term has like associations. Take the commission to the church: "Baptizing them into—*eis*—the name of the Father," etc. No one would argue that this was to be done *in order to*. Its obvious meaning here is "with respect unto," as the thing signified. And again: "Know ye not that so many of us were baptized—*eis*—into Jesus Christ." Now, no one believes that we are baptized *in order to* Jesus Christ, but only with respect to Him. But the apostle proceeds with his statement "were baptized—*eis*—into his death." Nor does anyone believe that baptism is *in order to* the death of Christ. It has respect to the death to be sure, but it is only as it catches up his death, and embodies the same in the form of death." Therefore we are buried with him by baptism—*eis*—into death." Not that baptism is *in order to* death, but that it has reference to death as the thing represented. Many other passages might be cited, but these are quite sufficient to show that a very possible meaning of *eis* in our passage is, with respect to, as the thing signified. This meaning is quite commonly held by the lexicons, and is adopted by commentators in no few instances. A possible meaning of quite common use is sufficient for our purposes as to this passage.

Second. The second difficulty confronting the position that *eis* literally means *in order to* in the passage, is connected with the atonement. It subverts

and undervalues the atonement by making baptism the *aphesis* of sins instead of Jesus Christ. The question may be stated in this manner: Is remission of sins due to the blood of Christ, or is it on account of baptism?

It is urged, however, in favor of baptism for, or in order to, that Ananias said to Saul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. One of two things only can be true here. Sins are literally washed away by baptism, or else only representatively so. If literally, then the water of baptism, and not the blood of Christ, is the real *aphesis* of sins. If only representatively, then the remission of sins is antecedent to the representation of the same. This we apprehend no one will dispute. Both this passage and Acts 2:38 teach the same fact. Both are representative, symbolic.

Again it is urged that we are said to have been "baptized into Jesus Christ" and consequently into the benefits of his death. As in the other instance, but one of two things can be true here. The baptism into Christ is either literal, or else only representative. That it is literal no one will claim. Christ is a spiritual being; baptism is a physical act which can only outwardly represent our having inwardly been made to drink into Christ. Still again it is urged that we are said to have "put on Christ in baptism." The same reasoning as in the former cases applies here. No one ever literally put Christ on in baptism any more than have they literally eaten his flesh and drunk his blood

in the supper. Both are representative of what takes place inwardly.

Coming back to the passage, "Is Jesus Christ or the act of baptism the real *aphesis* of sins," we will let Mr. H. L. Anderson, a man who twice translated the New Testament, and who for almost forty years preached the doctrine of Mr. A. Campbell's reformation, answer for us. In a letter written to Mr. Errett, and published in *The Apostolic Times*, Lexington, Kentucky, March 23, 1871, he says: "Here is a sharply defined difference. I have written it designedly. Acts 2:38 has not yet been interpreted. The words *eis aphasis* are connected with 'be baptized' and endless confusion has been the consequence. The form of words 'baptism for the remission of sins' is current among us, and is the cause of great misunderstanding. What is the sense of the words *eis aphasis*? Pardon me for saying that the form of words, 'baptism for the remission of sins,' is essentially Romish. Now *eis aphasis* does not belong to 'be baptized' (Acts 2:38), but to Jesus Christ. I shall give you proof of this that will satisfy you. Go to any Hebrew scholar in your city and request him to look into the Hebrew of Lev. 16:26. The word translated 'scapegoat' is *azazel*. Then take the Septuagint and read the same verse, the twenty-sixth, and you will find that the seventy have translated the Hebrew *azazel* which means 'scapegoat' by the words *eis aphasis*, the very words found in Acts 2:38. Now, if the seventy rendered the Hebrew *azazel*, which means 'scapegoat,' by the words *eis aphasis*, then

Peter must have known this, and he never could have intended to make baptism the 'scapegoat' that takes away sins. The mistake has been made by the church. It was not in Peter. * * *. Jesus shed his blood—*eis aphasin*—to take away sins, or as the removal of sins. With these facts before us we can translate Acts 2:38 thus: 'Repent and be baptized, each one of you, in the name of Jesus Christ as the scapegoat of your sins.' '' After substantiating his position with much proof he concludes: "No one believes in baptism for the remission of sins. This is true. Jesus is the *philasmos* and the *aphesis*; not baptism. I do therefore reject the form of words, 'Baptism for the remission of sins,' as unscriptural, and as teaching error, and causing misrepresentation. I adopt 'the blood of Jesus for the taking away of sins.' ''

Truly Jesus Christ is the *eis aphasin* of sins which are borne away by his blood. Baptism is the symbol of that fact, and thus, by it, we symbolically set forth Christ as having borne our sins in his own body on the tree. We see, therefore, that baptismal salvation is without foundation in the word of God. It is:

(a) Post-scriptural; something originating after the close of the New Testament *canon*.

(b) It is, as we have seen, extra-scriptural, not provided for in the word of God, and, therefore, to be rejected.

(c) We have seen that the development of the doctrine furnished the occasion for bringing in infant baptism, which is based on the presumption of the

regenerating powers supposed to attend the act of receiving baptism.

(*d*) Incidentally, we have seen that the only gospel subject of baptism is the believer on Christ; the unbelieving, whether adults or infants, not being in a position to render obedience prompted by love.

(*e*) We have discovered that the New Testament design of baptism is: A confession of faith in Christ as a personal savior from sin.

It has been with the doctrine of baptismal salvation as with that of the episcopacy: When once adopted its advocates seek to find support for it in the word of God. But with this as with that, it is worthy of remark that those who hold the doctrine, whether in the form of adult or infant baptism, are themselves like the doctrine, both post-scriptural and extra-scriptural; coming into history far this side of the close of the *canon* of the scriptures, but seeking support from the scriptures. Now the abandonment of this doctrine would be the downfall of all those churches that teach that there can be no salvation where there is no baptism. Therefore it is the basal doctrine and the distinguishing feature of all such.

The question may be asked: "Are we under obligations to regard such as New Testament churches." Certainly not. That organization which depends for its existence upon a doctrine so purely unscriptural can lay no claim to be the church of Christ and ought not to expect to be regarded as such. It is not a question as to whether the members of such organizations are

Christians are not. Happily, many of them are, and so long as they maintain Christian character and piety should be regarded as such. The members of a masonic lodge may be Christian men but that fact does not require that the lodge be regarded as a New Testament assembly of saints. The notion that everything that calls itself a church must be regarded as the church of Christ grows out of this very doctrine of baptismal salvation. Its advocates presume that everything that is called baptism—from the sprinkling of an unconscious babe to the baptism of an adult by sprinkling, or pouring, or immersing—is really baptism, and has inducted the recipient into the church.

CHAPTER III.—Continued.

THE DISTINGUISHING FEATURES OF THE CHURCH.

III.—Infant Baptism Not of the Scriptures.

INFANT BAPTISM.

THIS constitutes the third *basal* doctrine to which we call attention. Like the EPISCOPACY and BAPTISMAL SALVATION, it is held by the Roman Catholic church and all the Protestant bodies whose genealogy is traceable through Rome, either directly or indirectly. Its fundamental idea is baptismal salvation, without which it represents absolutely nothing. Its advocates

seek to find support for it in God's word. This is true, however, only of Protestant pedobaptists. The Roman Catholics support it by the traditions of the church. Holding, as they do, that the traditions of the church when delivered *ex-cathedra* are the infallible teachings of God, they can consistently support the doctrine by these *ex-cathedra* deliverances. But Protestant pedobaptists repudiating the infallibility of the pope, yet retaining the doctrines purely derived therefrom, are forced in the very nature of the case to seek a foundation for such in the word of God. Infant baptism has been the prolific cause of much bitter strife, and has resulted in the shedding of not a little blood in the annals of human history. It is not to be rejected, however, on this account, if it is to be found among the things which our Lord commanded His church to do. Let us then,

1. Examine into its historic origin. DR. PHILIP SCHAFF says: "Infant baptism came in quite naturally as the consequent of the belief in the necessity of baptism." Later on in the same article he remarks: "The grounds for infant baptism were diverse." And earlier still in the same article, speaking of the subjects of baptism in general, he has this to say: "Church councils have decided these are: *First*. Only the living. The practice of baptizing the dead had sprung up among the later Montanists. *Second*. Only those who were born. The question is discussed by Augustine, whether infants in the womb were fit subjects for baptism, and answered nega-

tively (Ep. 187, chap. 10, sec. 32, seq.). The scholastic theology allows the baptism of partially born children, even where there is abnormal presentation; although in the latter case, Thomas Aquinas taught, that, if the child survived, it should receive the hypothetical baptism spoken of below. *Summa Theologica, Pars Tertia*, Q. LXVIII, art. II. Abortive and abnormal births are not to be baptized. Grown persons who are insane are to be baptized, if they shall ever desire it." *Schaff-Herzog, Religious Encyclopedia*, vol. I, art. *Baptism*. Thus are the subjects of baptism defined by church councils. These are the HIERARCHY of which we have previously spoken. We notice in this definition of the subjects of baptism, partially born children are included. Is there anything, we may ask, like this in the teachings of Christ and his apostles? We think not. It serves, however, to show how firmly the idea of baptismal salvation is affixed to infant baptism. Its origin is contemporaneous with the *episcopacy*. In fact it depends wholly upon that doctrine for its existence. It is not the voluntary action of the child, but upon the contrary, the child is the forced subject of his parents or others, who are acting under the mandatory authority of the higher courts which have decided that *he* must be baptized if *he* would be saved. MR. ORCHARD says, of its early history in the east: "Tertullian was inquired of, by a rich lady named Quintilla, who lived at Pepuza, a town in Phrygia, whether infants might be baptized on condition *they asked to be baptized*, and produced sponsors."

In reply to Quintilla, Tertullian observes, "That baptism ought not to be administered rashly, the administrators of it know. Give to him that asketh. Every one hath a right, as if it were a matter of alms. Yea, rather say, give not that which is holy to the dogs, cast not your pearls before swine, lay hands suddenly on no man, be partakers of no man's sins. If Philip baptized the eunuch on the spot, let us remember that it was done under the immediate direction of the Lord. * * * The eunuch was a believer of scriptures, the instruction given by Philip was seasonable; the one preached, the other perceived the Lord Jesus, and believed on him; water was at hand, and the apostle having finished the affair was caught away. But Paul, you say, was baptized instantly; true, because Judas, in whose house he was, instantly knew he was a vessel of mercy. The condescension of God may confer his favors as he pleases, but our wishes may mislead ourselves and others. It is therefore most expedient to defer baptism, and to regulate the administration of it according to the condition, the disposition, and the age of the person to be baptized; and especially in the case of little ones. What necessity is there to expose sponsors to danger? Death may incapacitate them for fulfilling their engagements, or bad dispositions may defeat all their endeavors. Jesus Christ said indeed, *hinder them not, etc.*, but that they should come to him as soon as they are advanced in years, as soon as they have learnt their religion, when they may know whither they are

going, when they become Christians, when they begin to know Jesus Christ. What is there that should compel this innocent age to receive baptism? And since they are not allowed the disposal of temporal goods, is it reasonable that they should be intrusted with the concerns of heaven? They just know how to ask for salvation, that you may seem to give to him that asketh. Such as understand the importance of baptism are more afraid of presumption than procrastination, and faith alone saves the soul.” *Orchard’s History of Foreign Baptist*, vol. I, pp. 69, 70, 71. This transaction took place about A. D. 215, and is the first recorded history concerning the baptism of children. MR. ROBINSON has shown in his work, *History of Baptists*, that the terms, *infants*, *little ones*, etc., at this period meant simply minors, those under age by law, as is clearly the reference that is in the mind of Tertullian in the above, where he says: “And since they are not allowed to dispose of temporal goods.” The narrative teaches two things:

First. Was it proper to baptize such as were old enough to ask for it? And,

Second. It was not needful to be in a rush about baptizing even these. This is in harmony with the general history of this period. They were kept in the state of catechumens, and instructed in the things of religion till mature enough to confess faith in Christ. Yet the tendency was strongly toward allowing infants to be baptized. It was left for later times to require it.

ORIGIN, who was born about 185, and died 254, was perhaps the greatest advocate of the doctrine during the antenicensine period. NEANDER says of him: "Origin, in whose system infant baptism stood very high, though not in the same point of view as the North African church, declares that it is an apostolic tradition—a declaration which can not, in that century, be considered of any great weight because men were at that time so much inclined to deduce the ordinances, which they thought of importance, from the apostles; and, besides this, there were many partition walls between this and the apostolic age, which prevented a free insight into that age." *History Three First Centuries*, page 200. It is worth while to note, that even Origin, the greatest advocate of the doctrine at this early age, only defended it on the grounds of tradition. It was not yet sufficiently grafted onto the cause of Christianity to seek positive support from the word of God. It had not as yet been enacted by a church council assuming to have authority in defining Christian doctrines.

Perhaps the most condensed statement of the rise of infant baptism is that of JEROM PIESCARSKI, before the synod of Brest, 1558.

As reported by MR. ROBINSON, he says: "He then came to baptism, and affirmed that infant baptism had no place in the scriptures; that in the two first centuries it was not mentioned; that it rose in Africa in the third century, and was opposed by Tertullian; that the first canons to enjoin it were made at a council at Mela, in Africa, in the year four hun-

dred and eighteen; that infant communion came in at the same time; that before this, people were put in the state of catechumens, and instructed in the Christian faith; that then they were examined concerning their faith, and, on confessing it, were baptized by immersion; that in the fourth and fifth centuries, while papal power continued feeble, though increasing, the children of believers, even those of bishops, were not baptized till they were adults, and some, as Ambrose, not till they had been elected and were going to accept the office of bishops; and that some deferred it till they were just ready to die." *Rob.'s Eccl. Res.*, page 579.

AMBROSE was born at Treves, 340, and died at Milan, 397. About 370, at the age of 30, he was appointed consular prefect at Liguria and Emilia. At the death of Auxentius, in 374, a fierce contest arose over the election of the new bishop. In the interest of peace, as first magistrate he repaired to the church to maintain order. While here addressing a crowd, a child cried out, "*Ambrosius episcopous.*" This was enough, he was elected bishop. Though thirty-four years old, he was still a catechumen. He was immediately baptized and assumed the office of bishop. This was no uncommon occurrence, so far as it relates to deferring baptism. It was thought that baptism saved and it was best to defer it till near the end of life if possible.

Infant baptism stands inseparably associated with popish usurpation, and if left to stand on its own merits, with no longer any prelatical court to enforce it on the consciences of parents by mandatory author-

ity, it would soon perish for want of internal life. Believers' baptism will live on, because he that believeth is drawn on to obedience by the living Christ in him. There is living, drawing power in this instance; while in the other there is dead form forced on an unconscious subject by a court clearly without foundation in the word of God. DR. JOHN GILL in speaking of the inseparable connection of infant baptism with popery has this to say: "The two are, in fact, indissolubly united—one in their origin, their growth, and their results. The same mother heresy—baptismal regeneration—which gave birth to popery, gave birth to infant baptism. They were engendered in the same dark womb of ignorance and superstition. They came forth together. They grew up together. Together they overspread the nations. And together shall they disappear before the light of Christ's gospel, and the brightness of his coming." *Pillar of Popery*, page 42.

It is time now to examine into the enactments of some of the councils of this early period of development. "THE COUNCIL OF ELVIRA OR GRANADA, A. D. 305, enjoines a delay of baptism, if the catechumeni act worldly; also adultery and intermarriages should be checked, and ministers of religion should not have strange women with them."

"THE COUNCIL OF LAODICEA, A. D. 365, required notice from the persons who intended to be baptized, and resolved all should be instructed before they should receive it; and determined that the baptized should rehearse the articles of the creed." "THE

COUNCIL OF CONSTANTINOPLE, A. D. 384, decreed that certain persons should remain a long time under scriptural instructions before they receive baptism."

"THE COUNCIL OF CARTHAGE, A. D. 397, in canon thirty-four, declares that sick persons shall be baptized, who can not answer any longer, when those who are by them testify that they desire it." This brings us to the COUNCIL AT MELA, IN AFRICA, A. D. 418, a moment ago referred to, at which infant baptism was first enjoined. When once enacted by the church councils, it became obligatory, and whether parents wished to or not, they must now have their children baptized. J. NEWTON BROWN gives expression to the character of infant baptism from the time it was *canonized*, thus: "Infant baptism is an error from beginning to end; corrupt in theory, and corrupting in practice; born in superstition, cradled in fear, nursed in ignorance, supported by fraud, and spread by force; doomed to die in the light of historical investigation, and its very memory to be loathed in all future ages by a disabused church. In the realms of despotism, it has shed the blood of martyrs in torrents; that blood cries against it to heaven; and a long-suffering God will yet be the terrible avenger. The book before us is a swift witness against it." *Baptist Martyrs*, page 13.

Thus we discover that infant baptism is clearly *post-scriptural* in its origin. The Roman Catholic church is content, and has been during the whole history of the doctrine, to practice it on the authority of tradition *ex-cathedra*. But when the reformation of the

sixteenth century came on, and its leaders threw off the supremacy of the pope, it became necessary in order to retain the doctrine, to seek support for it in the scriptures. It would not be wise to protest against Rome, and yet hold and practice doctrines of purely Romish origin, without seeking to make them credible by scripture sanction. And more; the reformers had themselves been baptized in infancy, and the doctrine had become venerated by them as a part of their religious habiliment, and was on that account difficult to throw off. Besides, to throw it off would leave themselves unbaptized, and therefore not church members, and would thus leave them unqualified to baptize others. We may suppose indeed that the strongest grounds for the maintenance of the practice at this time, grows:

First. Out of *veneration*. Age makes a thing right with many people. Sin is one of the most aged things in the world, yet it is the source of all our troubles here, and will be so to the lost throughout eternity. It is not to be venerated because it is old.

Second. The practice is maintained through fear, fear that the infant will be forever lost should it die without having been baptized. Take away from it the idea, that in some mystical way it saves the soul, and it will soon cease for want of subjects. This is its life, without which it is dead form.

2. Protestant pedobaptists seek to find support for infant baptism in the scriptures. Many of the arguments resorted to to prove the right from the scriptures are purely plays on human sympathy, and

deserve no notice at our hands. Duty rests not on such a shallow basis. Where God leads by command or example it is safe to tread, but when both are lacking, it is wise to stand in awful silence. In this instance there is a conspicuous absence of both. If the rite is vested with the importance claimed for it by its advocates, then there ought to be some unmistakable authority for it in God's word. But that there is none we apprehend will appear obvious by examining into the grounds upon which its advocates seek to support it. These are:

First. The general command to baptize all nations. This, it is held, may naturally be interpreted to include infants. It is quite true that we have no word in English that fully conveys the idea of "*matheteusate*," the Greek word used in the commission, but scholars in general agree that either one of three English words conveys quite accurately its idea; *namely, teach, make disciples of, make Christians of.*

One thing is quite certain, and that is, whatever the word means—and that can not be less than is the meaning of any one of these English terms—that much is to go before the baptizing. To this agrees the voice of God's word in general. Baptism in the name of the persons in the Trinity, looks to them as having provided and bestowed a completed salvation. This requires knowledge of God. But knowledge of God in this respect can only be had by teaching. Therefore teaching is antecedent to baptism, which is indeed the embodiment of teaching in action. Our pedobaptist friends seek to

support their interpretation by the following examples. They tell us that the baptism of the three thousand on the day of Pentecost presuppose the presence of infants among the number. An analysis of the proceedings on this occasion shows the following facts: (*a.*) Peter preached. (*b.*) The people heard and cried out inquiringly. (*c.*) Peter told them to repent and be baptized, and exhorted them further. (*d.*) Then they that received his word were baptized. (*e.*) And the number added was about three thousand. One thing is certain, those added were baptized, and those baptized received the words spoken by Peter. To make the narrative mean more than this, is to force out of it that which the Holy Spirit has not put into it. No one who was not seeking support for a cause that was without plain example, would, we may presume, ever resort to this passage for proof of its existence in the scriptures. But we are told that the mention of five household baptisms, where the presence of children in some of them is far more probable than their absence in all of them, makes a strong probability, to say the least, that infants were baptized by the apostles. The first of these is the house of Cornelius, in Acts, tenth chapter.

The narrative, beginning at verse 43, shows the following facts: (*a.*) Peter testified to the fact of prophecy, that the believer into him—*pisteuonta eis auton*—should receive remission of sins. (*b.*) At this the Holy Ghost fell on all them that heard the word. (*c.*) Those on whom he was poured out spake with

tongues and magnified God. (*d.*) Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (*e.*) Then they were baptized. (*f.*) Then they desired Peter to tarry certain days. Nothing in this narrative that even affords a presumption for the practice.

The case of Lydia (Acts 16:13-15) is brought forward as a presumption in favor of the practice. *And indeed it is only a presumption.* There is nothing in the narrative nor elsewhere in history, to show that Lydia was a married woman even. She was away from her home, Thyatira, engaged in selling purple. She doubtless had servants who would be reckoned as a part of her household. *Oikos*, the word used, had that meaning. Besides, the narrative states that the gathering by the river was made up of women. This is agreeable with the idea that her household contained her servants, and that these were women as would be natural. The facts are strongly against the presumption of the presence of infants in this case. The next case is that of the Philippian jailer in this same chapter of Acts. The facts in this case, beginning at verse 30, are as follows: (*a.*) The jailer asked Paul and Silas what to do to be saved. (*b.*) They enjoin faith on the Lord Jesus. (*c.*) They spake the word of the Lord unto him, and to *all* that were in his house. (*d.*) The jailer washed the stripes of Paul and Silas, and was baptized, with *all* his, immediately. (*e.*) The jailer brought Paul and Silas

into his house, set meat before them, and rejoiced greatly with *all* his house, having believed in God. *All* believed, *all* rejoiced, *all* were baptized. No traces of the baptism of unconscious, unbelieving infants in the entire narrative. The next case is that of Stephanas, twice mentioned. The apostle says: "And I baptized also the household of Stephanas." I Cor. 1:16. Paul is at Corinth, the place where this household baptism occurred, first in A. D. 52 and 53. He writes the first letter to the church at Corinth from Ephesus, in the springtime of A. D. 57. At the most not more than five years could have elapsed since he baptized the household of Stephanas. Before closing this first letter, he had occasion to mention this household once again. It is in this wise: "Now I beseech you, brethren (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth in the work and laboreth." I Cor. 16:15, 16. Those who were baptized in this household had grown sufficiently mature in five years to minister unto the saints, so it is certain they were not unconscious babes at the time of their baptism. A practice for which so much importance is claimed, as that of infant baptism, ought to have more sure scriptural support than can be found in these narratives before it demands that any one should regard it as of divine appointment. There is scarcely a presumption in its favor in any one of them.

Second. Pedobaptists base it on Christ's treatment of little children also. They say, Christ pronounced them members of his kingdom. Why, then, should they not also be fit to bear the sign and seal of such membership? All baptism is in idea an infant baptism, and requires us to begin life anew in a truly childlike spirit, without which no one can enter into the kingdom of God. This whole argument rests on the presumption that the infant is in a state of regeneration which, however, is not the case. If not, how may the infant receive the "sign" or "seal"—as they call it—of that which it does not have? Christ said: "Except a man be born anew, he can not see the kingdom of God." John 3:3. And Paul declares, "that by nature—natural birth—all are alike the children of wrath." Eph. 2:1, ff. How, then, are those dying in infancy saved? We answer, in this: Infants had no will to consult with respect to the penalty arising from the sin of Adam, yet they endure the penalty in all its parts; and, just so with respect to the blessings of life operating in Christ, the second Adam. Having no wills to consult with respect to its operations, they pass to a participation with Christ in the blessings of his righteousness; not, it is true, without regeneration, but through regeneration effected for them by the Holy Spirit. There is nothing in Christ's blessing little children upon which to found a positive ordinance; and that Christian ordinance which is forced to seek support here, is confessedly, by this very fact, without command or example in the New Testament, and ought therefore to be rejected.

Third. Protestant [pedobaptists base infant baptism on the analogy of circumcision which began with adult Abraham, and then extended to all his male children. They say: "Baptism is the initiatory rite of introduction into the Christian church, and the sign and seal of the new covenant, as circumcision was the sign and seal of the old covenant. The blessings of the old covenant was to the seed as well as to the parents; and the blessings of the new covenant can not be less comprehensive. Infant baptism rests upon the organic relation of Christian parents and children. It is a constant testimony to the living faith of the church, which descends, not as an heirloom, but as a vital force, from parent to child." DR. PHILLIP SCHAFF. In this statement of the grounds of the rite by this eminent Presbyterian divine, we notice several things:

First. An admission that it is not commanded, but simply implied. That as circumcision began with adult Abraham, so in the analogy Christian baptism began with adult believers.

Second. That as circumcision was a sign and seal to the seed of the old covenant, so infant baptism is a sign and seal to the seed (meaning children of Christian parents) of the new covenant. The difficulty with the analogy is: (*a*) That children of Christian parents are not reckoned as among the seed of the new covenant, unless they are believers on Christ. Christ took hold of the seed of Abraham. Heb. 2:16. But who are these? Those to whom, as believing, Abraham

stands as father. The apostle says, in this respect he is the father of us all. Rom. 4:16. None are reckoned in the new covenant except believers. But here the analogy breaks down. If they are not to be reckoned except they believe, then admitting that baptism is the sign and seal, they are not entitled to it till reckoned. This is all we ask. The infant does not believe, therefore not entitled to the sign and seal.

(b) But baptism is not the sign and seal of the new covenant, nor is it the antitype of circumcision. "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart in the spirit, not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. Regeneration is circumcision of the heart, and therefore the antitype of that of the flesh. But this takes place only in the believing. "In whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance." Eph. 1:13, 14. This is the seal of the new covenant, and is that which entitles to the inheritance of which it is the earnest. Here again the analogy breaks down, and in so doing, grants all we ask; namely, regeneration as the condition of being reckoned in the new covenant, reckoned as having been sealed by the Holy Spirit, and not by infant baptism.

Third. That, therefore, infant baptism rests on the organic relation of Christian parents and children. Strange to say, this conclusion is based on one single

passage: "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband; else were your children unclean, but now are they holy." I Cor. 7:14. There are several things which this passage does not teach, but which are necessary to the pedobaptist use of it. (*a*) It does not teach that the fact that one companion is saved will save the other. (*b*) Nor does it teach that the offspring of Christian parents is born in a saved, a regenerated, state. That which is born—generated—of flesh is flesh; and that which is born—generated—of the spirit is spirit. These two facts it must teach in order to support the use made of it. What, then, does it teach? The apostle is speaking of husband and wife separating. He finds no cause for a Christian companion to depart from one who is not a Christian. To remain together is not against the law of the gospel. The relation is sanctified. It is not living in adultery. Your children will not be unclean; that is, bastards, as if begotten in adultery, but will be clean, holy, begotten in the bonds of lawful wedlock.

This is the meaning of the passage, and nothing more. We see, therefore, how feeble the grounds upon which the rite is based. We desire to conclude our remarks on this part of the argument by adding the testimony of a few eminent pedobaptists against the notion that it is derived from any of these sources.

LUTHER says: "Young children hear not nor understand the word of God, out of which faith cometh, and, therefore, if the command be followed,

children ought not to be baptized. Pope Innocent it was that determined their baptism.” *In Postill.*

CALVIN (in *Instit.*, b. 4, c. 16) says: “It is nowhere expressly mentioned by the evangelists that any one child was by the apostles’ hands baptized.” And on Matt. 28:19, he observes: “Christ requires teaching before baptism, and will have believers only admitted to baptism; baptism does not seem to be rightly administered except faith precedes it.”

ZUINGLIUS. Book on sedition: “It is nowhere commanded.”

ERASMUS. Paraphrase of Matt. 28:19: “Where you have taught them the word of God, if they believe you and receive it, if they begin to repent themselves of their former life, and are ready and willing to embrace the doctrine of the gospel, *then* let them be baptized with water.”

BEZA: “That to permit all children to be baptized was unheard of in the primitive church, whereas every one ought to be instructed in the faith before he was admitted to baptism.” On I Cor. 7:14.

ASSEMBLY OF DIVINES: “And entered into the house of Lydia; doubtless to confirm them in the faith which they had preached to them—Lydia and hers hearing of their miraculous deliverance could not but be comforted and confirmed in the truth.”

BAXTER: “His house would not be saved for his faith, without any of their own.” Acts 16:31. “They instructed him and his household, that they might indeed believe and be saved.” (On v. 32.) “He and

all his house were presently baptized, as having professed their resolved faith in Christ." (On v. 33.)

DR. A. BARNES: "Salvation was offered to his family as well as himself; implying that if they believed they should also be saved. *To all that were in his house.* Old and young. They instructed them in the doctrines of religion, and doubtless in the nature of the ordinances of the gospel." *Com. on Acts 16:31, 32.*

DR. A. L. BLEDSON, LL. D. (*Methodist*), *Ed. Southern Review*: "It is an article of our faith, that 'the baptism of young children [infants] is in anywise to be retained in the church, *as most agreeable to the institutions of Christ.*' But yet, with all our searching we have been unable to find, in the New Testament, a single express declaration or word, in favor of infant baptism. We justify the right, therefore, solely on the ground of logical inference, and not on any express word of Christ or his apostles. This may, perhaps, be deemed by some of our readers a strange position for a pedobaptist. It is by no means, however, a singular opinion. Hundreds of learned pedobaptists have come to the same conclusion, especially since the New Testament has been subjected to a closer, more conscientious, and more candid exegesis than was formerly practiced by controversialists." It is not needful to multiply witnesses. These are sufficient. Without question, infant baptism is *post-scriptural*, and therefore *extra-scriptural*, and binding on no one.

3. *Infant baptism at variance with the word of God.* Appropriating a suggestive outline, laid down

by MR. ORCHARD (*Hist. of Forn. Bap.*, vol. II, pp. 75, 80), we shall now demonstrate the above proposition to be unquestionably true.

First. Every pedobaptist community is at variance with the New Testament records. In suppressing all scriptural address to candidates. "Bring forth, therefore, fruit worthy of repentance." Matt. 3:8. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Acts 2:38. "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. In dispensing with conscience in an enjoined act of service. "But the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." I Pet. 3:21. In *changing* the subject from that which formed the first churches. "And believers were the more added to the Lord, multitudes both of men and women." Acts 5:14. "And when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12. In an *absence* of all choice and obedience in the candidates. "But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." Luke 7:30. In *setting aside* faith, repentance, and love in professed acts of worship. "And without faith it is impossible to be well pleasing unto him." Heb. 11:6. "And whatsoever is not of faith is sin." Rom. 14:23. In *separating* the ordinance from obedience and profession. "For ye are all the sons of

God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." Gal. 3:26, 27. In the *spirit* required of those admitted to the ordinance. "For in one spirit were we all baptized into one body." I Cor. 12:13. In the *characters* of those upon whom the rite is conferred. "And were by nature children of wrath, even as the rest." Eph. 2:3. In *destroying* the unity of Christ's appointment. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4:4, 5.

In all the above regards, infant baptism is violently against the word of God. Of one thing we may at all times be quite sure: God can not be the author of anything that is opposed to any principle or fact of his word. "In thus practicing things not enjoined, pedobaptists practically demonstrate that the word of Christ is not a perfect rule of faith and practice."

Second. "The perversion of the ordinance of baptism with the change of the subject has involved the order and objects of God's house in mystery, which will always require a learned priesthood to explain to the ignorant and believers; since a departure from plain precepts, and the substitution of human rites, will, like the heathen mysteries, ever require learned individuals to expound them." What average Christian parent, we may ask, if left to her own resources to determine her duty in this respect, from the labyrinth of theories advanced in support of the practice, would ever reach a conclusion in the matter? Verily,

the child would be grown up before the mother could determine her duty in the matter. On the other hand, the gospel subject of baptism is not determined by any theory, but by plain statement of the scriptures. "He that believeth and is baptized."

Third. "The subversion of the ordinance has been attended with *a loss of principle*. Principle must ever be viewed as a vital part of the New Testament religion. A conviction of the truth of Christianity, and a professed submission to its author, is a reasonable course, and consequent effect of an active motive of a rational being or responsible agent; such a proceeding is calculated to prove and decide its real converts, and the superiority of its pretensions to every superstition. But pedobaptism has inverted and subverted the *scriptural* and *reasonable order* of this sublime economy, and destroyed the distinguishing principle (conviction of the truth or love of holiness) that obtained it early credit, which principle gave also proof of its divine origin. The innovating system having supplanted *choice*, and dispensed with *conviction* and voluntary *obedience* altogether; the *motive* and *principle* of gospel submission (II Cor. 5:14, and 8:12) are abandoned and lost by infant baptism."

Fourth. "The change has been attended with *a loss of evidence* to the truth of Christianity. When there was no revelation to guide mankind, God was not without his witnesses in *the obedience* of his people; and at after periods his church witnessed with his word. Isa. 43:10. These two were to establish

a concurring testimony for God. Isa. 40:12. The truths of Christianity are read and better understood by the world, in the conduct of his disciples, than in the volume of inspiration, and Christ requires his people to illustrate every precept in their deportment. Matt. 5:14-16; Phil. 3:2-15. What part of the conduct of pedobaptists has reference to Rom. 6:1-4; Gal. 3:27; I Cor. 12:13; Heb. 10:22; I Pet. 3:21? Such scriptures were illustrated in the obedience of the first disciples, but by pagan rites they have made void these divine words. Pedobaptism has destroyed the distinguishing evidences of Christianity by generalizing the profession; so it has obscured the heavenly principle (John 13:35) and supplanted its precepts (Mark. 7:9), by conferring its badge on the profane; by adopting irresponsible beings, irrational, unconscious subjects into a spiritual economy; it has annihilated the visible boundary of the church. By this practice the early line of separation is removed, while the custom has aimed to blend the wicked with the righteous, unaccountable with responsible agents, the world and the church, natural with spiritual beings, darkness and light, Belial with Christ, hellish subjects with heavenly children; but in reality pedobaptism has only united natural to natural subjects, until the whole mass is become a cage of every foul and hateful creature (Rev. 18:2), yet this cage of creatures is still called the spouse of Christ." The reader is asked to carefully read the passages in this connection.

Fifth. "Pedobaptism has in every age propagated a falsehood. The approbation of God has in

every age accompanied believers' immersion (Luke 3:21; Acts 8:38), baptism conferred, under the belief of a resulting benefit or advantage, i. e., the inward approval of Christ (Acts 8:39; I Pet. 3:21). When, therefore, ignorant men transferred the ceremony to infants, and asserted they realized the same scriptural conformity as the believers, such conduct and practice deduced and propagated an untruth. If no such supposed *benefit* attended the rite, the custom would fail among the illiterate; but its advocates confer a living name on a dead subject, a spiritual rite on an animal being; the custom asserts the candidate to be a friend, when God declares it to be an enemy; it implies a reconciled position when the word states it to be hostile; it professedly declares the creature renewed, while it retains all the evil properties of fallen man. The infant is said to be holy, and, therefore, suited to the ordinance, when the scriptures declare it unholy. Its holy connection is said to be its qualification for the rite, and yet the Arriet waters are to wash away its filth. The child is said to be a subject of promise, when scripture says children of the flesh are not of the promise. Baptism is said to put them into the covenant, when faith only entitles believers to the privilege; also makes infants subjects of the kingdom of heaven, when they are declared to be such, without water. The rite is declared to unite the members with the head inseparably, and to place them in an indissoluble covenant; yet these adopted members prove afterward by their lives and actions, that falsehood attended the

ceremony. Since those who, by the rite, were called children of God are found, by practice and scriptural expression, to have been all along children of wrath. Infant baptism, in representing a benefit conferred and an inward change effected, is a suitable accompaniment to transubstantiation; they have both propagated a falsehood in the name of Christ among the people. Here is spiritual wickedness *in high places*; here is professedly an act of worship with *a lie* in the right hand. The evils of the system thus become evident, and consequences prove that pedobaptism involves its advocates in contradictions—that a loss of principle is sustained, and falsehood is propagated. Instead of pedobaptism giving aid to truth, it has injured it, obscured it, supplanted it, since it has borrowed the form of sound words, and professedly conferred a spiritual rite on an enemy and alien to spiritual blessings. The custom assumes that men are born Christians, and not made so. Pedobaptism has been practiced most by those least acquainted with spiritual things, and succeeds best when truth stagnates. The sign of Christianity has been, and still is, conferred on those as members of Christ whose conduct proves them ignorant, beastly, blasphemous, debaucherous; many of whom justice, for the preserving of order in society, has assigned to the gallows, were, by infant baptism, made children of God and inheritors of the kingdom of heaven!!!”

Sixth. The custom of infant baptism has accompanied an entire perversion of Christianity. We said

there was a perversion of the ordinance and a supplanting of the subject. A loss of *principle*, a loss of *evidence*, and the propagation of a *falsehood*. These have led to the *subversion* of the religion of Christ in the world. Baptism is a ceremony. Ceremonies in religion are founded, not on moral, but positive law. It is the expressed will of the sovereign, enforced for a specific purpose and end. There is no law to baptize infants in either Testament, so that Judaism gives no shadow of support to such practice. Infants are mere machines, and utterly incapable of showing every requisite to Christian baptism. The rite subverts the very base of the Christian church, by giving those the name who have not *the principle*; and by transferring the whole cause of Christianity from the wise and pious few to the ignorant and wicked multitude, who suppose themselves Christians, interfere in religion, derange the community, invade the offices, and convert the whole into a worldly corporation. The reverse of Christianity ensues, the monopolizing body becomes an emporium, where the spirit of domination prevails; every species of spiritual traffic is encouraged. All this ensues from the perversion of its members. That men are *made Christians* by the Holy Ghost, and *not born so*, is the great principle perverted."

The gospel of Christ is the gospel of purity as well as peace, and wherever preached in its purity, and lived in its simplicity, it intonates society, the state, and the church. And wherever the place and work of the Holy Spirit is not usurped by ordinances, it

accomplishes these ends. To realize the logical effect of a given doctrine, we must view it in its use in those times and countries where it has met with least opposition; where it has fullest sway and most universal practice. The full effect of infant baptism can not be seen in the United States. Here it meets too much opposition, and its influence is too much hindered by salient principles. In mediaeval times, or at present in Brazil, Mexico, France, and Italy, its logical effects may be seen to good advantage in the state of society, the condition of the state and the corruption of the churches of these countries.

Seventh. "The varied grounds for pedobaptism assumed by its advocates, prove a prescriptive tenure only for the practice. There is no specific law for the rite; so in all ages there has been a diversity of views among its abettors, as to the grounds of the practice, the reason of it, the extent of it, and the benefits conferred. At Alexandria baptism was inserted into the rules of academical education. At Jerusalem it was administered to promiscuous catechumens. In the deserts of Egypt it united to monastical tuition. In Cappadocia, it was applied as an amulet to entitle the dying to heaven. At Constantinople, it accommodated the baptized, and admitted them to the intrigues of a court. In all places it was given to children extraordinarily inspired. By an African bishop it was affixed to the universal depravity of *human nature*, and so reduced to an ordinary universal practice. *Rob. Bap.*, 196, 199, 267. In Italy it qualified for holy orders

and heaven, and thus was given *before or after birth.*”

Such is infant baptism, which we are asked to regard with the tenderness of a Christian institution, as a primal part of the apparel with which Christ clothed his bride. A doctrine unknown in the word of God, arising far this side the close of the New Testament, having no higher authority than the enactment of Romish church councils, and having no purpose to serve but the supposed regeneration of the subject, can lay little claim upon the heart of any to whom the word of God is a sufficient rule of faith and practice. Yet this doctrine is basal to many so-called churches, and without it they would soon cease to exist. This we will show when, at the end of the next division, we come to apply these doctrines.

CHAPTER III.— Continued.

THE DISTINGUISHING FEATURES OF THE CHURCH.

IV.—Regeneration the Basal Doctrine of the New Testament Church.

[T is meant by this that the church of Christ can not exist without a regenerated membership. Church membership to be scriptural must be a transcript of heavenly citizenship. It is not within the purview of this work to discuss the character or method of regen-

eration. It is simply with the fact that we now have to do. However, from the opening promise "that the seed of the woman should bruise the serpent's head," to the closing invitation of the Revelator, mankind is represented as being in a condition of heart by nature, and in consequence possessing a character, which incapacitates him to enjoy God, and unfits him to dwell in the divine presence. The offer of redemption grows out of this need, and presupposes the inability of man to change this corrupt condition of heart and restore this sin destroyed character. Hence, in offering mankind redemption, God includes the change of heart, regeneration, and the bestowment of a character agreeable to his own holiness. The great end in view is to bring man unto himself qualified to enjoy his divine presence. The change most essential to this end is denominated regeneration. When Christ came he taught the need of this change in terms too simple to be misleading. He says: "Except a man be born anew, he can not see the kingdom of God." John 3:3. And: "Except a man be born of water and the spirit, he can not enter into the kingdom of God." Ver. 5. The absolute necessity of the new nature is the great truth announced. It makes no difference, so far as our present use of these passages is concerned, if some do object, saying, "kingdom of God" is here used as meaning the final form of it, as it will be after the judgment when Christ shall have delivered it back to his Father, and not to the *time* form of it, as known only through the church. The reply is: It will profit

nothing to live in the church without that condition of heart that will bring one into God's presence. Manifestly, to be a church member requires the change essential to bring one on his way to heaven—the final end contemplated in church membership. In the scripture idea of it, it is an *earnest* of our inheritance with God. This is what the apostle has in view when he speaks of the ideal assembly of the church. Heb. 12:22, f. He says: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first born who are enrolled in heaven." This ideal condition belongs to the future eternity. How, then, could it be said, they have come unto this condition of things? The answer is: Their church membership, based on regeneration, anticipated and guaranteed membership in this *general assembly* and church of the first born; for by regeneration they also had been born of God and enrolled in heaven as his sons. The apostle brings out the idea elsewhere in this way: "For our citizenship is in heaven, from whence also we wait for a Savior, the Lord Jesus." Phil. 3:20. How could it be said, our citizenship is in heaven while we are here on earth? The answer is: Our church membership, presupposing, as it does, regeneration, which alone entitles to heavenly inheritance, anticipates and is the *earnest* of our citizenship which is in heaven.

1. That this is the scripture teaching will appear obvious by examining into the following facts.

Everywhere in the scriptures repentance and faith are set forth as proving regeneration. It is not meant by repentance, simply *reformation* of character, but that *deeper* work of grace which takes hold on the heart, and demonstrates thereto the exceeding sinfulness of sin. Nor is it meant by faith that intellectual assent to the historic truth of Christianity, but that *deeper* conception which carries with it a conviction of the need of a personal savior from sin; which apprehends in Christ such a savior, and which lays hold on him by trusting him for salvation. Such repentance and faith are the gifts of God, and are reckoned as flowing, not from the natural man, but from the *new principle* planted in the heart by the Holy Spirit. We said, these were the gifts of God. In Luke 24:46, f, the atonement of Christ is made the basis of repentance, and the remission of sins alike; that is, both are due to the fact that Christ has made atonement for sins. And his exaltation at the right hand of God is said by the apostle to have vested him with the right and authority to give repentance and remission of sins to Israel. "Him did God exalt with his right hand *to be* a Prince and a Savior, for to give repentance to Israel, and remission of sins." Acts 5:31. And Paul in instructing Timothy as to how he should conduct himself toward the unsaved, remarks: "In meekness instructing them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth." II Tim. 2:24, 25. In the same manner, faith is the gift of God. "For by grace have

ye been saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8. The power and disposition to exercise both the repentance and faith are the gifts of God, and therefore of grace. These grow out of the *new principle* in the heart, and sustain to it the relation of consequent to antecedent. Now just this condition of heart was demanded by both John and Jesus as prerequisite to baptism and the new order of things which they preached. Under the ministry of John, it was not enough to claim baptism because of descent from Abraham; the claim must *penetrate beyond the flesh* and rest in the heart, flowing forth with "fruits worthy of repentance." Luke 3:7, ff, and Matt. 3:7, ff. And from repentance, it must *rise* in faith, comprehending the increasing Christ (John 3:30) as "the Lamb of God, which taketh away the sin of the world" (John 1:29). Nor does this order change under the ministry of Jesus. He came, demanding repentance as necessary to belief in the gospel. Mark 1:15. And charged that certain parties had repented not at the preaching of John, that they might believe the gospel. And alike to all he preached, that except men repent they must all likewise perish. Nor was there a less demand of faith in his preaching than in that of his forerunner. He declared that it was the will of his Father, that all who believed on the Son should have everlasting life (John 5:24, and 6:40), and that judgment had already come upon the unbelieving (John 3:18). Thus preaching, he came unto his own, as many of whom received him to

such he gave power to be reckoned as the sons of God. John 1:11-13. And thus being made disciples, they were admitted to the obedience of baptism. John 4:1, 2. The same is true of the special ministries of the twelve and the seventy sent out by Jesus. They went out and preached that men should repent. And when we come to the ministry of the apostles, the same teaching goes before baptism. They required men to repent (Acts 2:38), and baptized those who received the teaching (Acts 2:41), and God added to them daily those that were being saved (Acts 2:47). This manner of proceeding extended itself over their entire ministry, God adding to their number, both men and women, such as believed. Acts 5:14, and 8:12. Nowhere is it intimated that the apostles in one single instance admitted anyone to the privileges of baptism and church membership without evidences of genuine repentance and faith. Now this unbroken agreement of the various ministers of the New Testament is equivalent to fundamental and vital law. If those acting under the guidance of the Holy Spirit preserved an unbroken unity in this respect, then by this fact the Holy Spirit has established the truth that regeneration must go before church membership. That unregenerate persons obtained baptism and church membership, is not denied. That does not affect the principle we allege. Obedience and church membership are voluntarily sought, and the fact that unworthy persons got in, only proves, that then, as now, men were dishonest or could be deceived in themselves. The fact remains

that they had to appear to be regenerated, to have actually repented and to have heartily believed in Christ. Received on the evidence of having done this, though some had not, leaves the principle unbroken. It was required of all and professedly complied with by those coming.

2. Acting upon the principle established by these concurrent ministries, and each addressing itself to the gathered fruit under the same, uses such figures as presume those spoken of to be in the possession of the *new principle, regeneration*. The ministry of John was preparatory unto the coming of Jesus, yet it was so thoroughly evangelical in character that it struck *deep* into the hearts of those who received it, and sprang forth in righteous fruits of humble submission to him to whom it looked, so that when Jesus was come, and the results of John's ministry were gathered about him, John adds his last testimony to Jesus, with completed joy. "Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." John 3:28-30. John here employs the relation of bride and bridegroom as representing the relation existing between Jesus and his church. This is a relation that is founded on love; and one, when not thus founded, sinks to the level of fleshy lusts and is chargeable with

fornication, as we shall have occasion to see in the next chapter. John's form of speech is based on the presumption that those gathered unto Jesus and forming his bride, love him; and the apostle John says: "He that loveth is born of God." To view the bride of Christ in any other light, would be to abase the bond between Christ and his church to the level of fleshly lusts. Thus John recognizes the existence of the new principle in the hearts of those who, by his ministry, were made ready for Christ.

And Jesus, when on trial before Pilate, answered him: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36. Here is a kingdom in the world, and having servants, subjects, and yet not of the world. Jesus had just given his disciples to understand in the prayer comprising the previous chapter, that though they were in the world (John 17:11), they were not of the world (ver. 16). They were not of the world nor in the world, in the *new nature* which he had given them, they were in the world in the sense that the *new nature* was given them to dwell in the flesh and sanctify it for the Master's use. Already he had taught them by a beautiful figure the nature of the relation existing between himself and them: "I am the vine, ye are the branches." John 15:5. This is the apostle's idea, when he says: "Made partakers of the divine nature." By regeneration they had become engrafted into the Christ life, so

as to partake of the life that was in him. John 1:4. Thus we see that Christ presumes that there exists in those gathered about him from the ministry of John, and of himself, and of the twelve, and of the seventy, the new principle which characterizes his work and kingdom as not of this world. He had taught the acquirement of this *new nature* as essential to formal association with him, and, acting on the grounds of his disciples' conformity thereto, recognizes them as possessing it, except Judas, whom he had previously declared to be a devil. John 6:70.

Moreover, the apostles, acting on the same principle, address those gathered into churches under their ministry by the use of such terms and figures as presume them to have associated themselves with the church from the principle of regeneration working within them. They are called the *elect*, *saints*, *new creatures*, *children* of God, etc., all of which take it for granted that they had been born anew, and had become associated with the church from causes of spiritual life acting within. Aside from these single terms, each of which presupposes the presence of spiritual life in those addressed, it is worth while to take notice of some of the figures used by the apostles. There is the comparison of the church to a human body. Rom. 12:1, ff, and I Cor. 12:1, ff. It is worthy of remark that in both of these instances the members are said to have been set in the body by God. This setting in the body by the spirit of God presumes that those thus set in have been made to drink into one spirit (I Cor-

inthians 12:12, 13) and are therefore regenerated persons.

Individual church members are compared to a temple: "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you." I Cor. 3:16.

The heart swept and garnished, and purged by the blood of Christ and renewed by the Holy Spirit, is a fit temple in which God dwells and worships. But this divine indwelling can only take place in the regenerate. Likewise the apostle speaks of a collection of saints builded together in Christ for the same purpose. "In whom each several building, fitly framed together, groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God in the spirit." Eph. 2:21, 22. This being built together in Christ for the divine abode, presumes that condition of heart which is in fellowship with God. And once again, the apostle Peter declares that the church is "a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." I Peter 2:5.

This idea of the church can not be realized where the unregenerate are admitted to baptism and membership. Hence we see that a regenerated membership is without question the New Testament idea of the church.

Infant baptism and adult baptism for the remission of sins destroy this heavenly feature of the bride of Christ by admitting into a spiritual temple fleshly subjects.

The *episcopacy*, *baptismal salvation*, *infant baptism*, and *regeneration*, as essential to church membership, constitute the basal doctrines of all organizations of Christian people. They are essentially so many conceptions of the church, to either one of which, if left to its advocates, they would immediately reduce the church. The New Testament can not teach different conceptions of the church. It holds but one conception. Now the removal of these doctrines from the creeds of the various churches holding them respectively, would result in the overthrow of such churches. But before we do this, there is a use of the word "spirit" in the New Testament to which we wish to call attention. It is this, *the word "spirit" is frequently used to denote a system of doctrine or teaching.*

Christ said: "The words that I have spoken unto you are spirit, and are life." John 6:63. The words spoken by Christ were gospel words, words that constitute the trunk of the gospel tree. They are teaching words. They are doctrinal words. They comprise the New Testament system or economy of doctrine. Yet they are called "spirit." No difference in what sense you may say they are "spirit," the fact remains that the word "spirit" here represents the teaching, the doctrine taught by Christ. Nor is the word spirit used in this sense by Christ alone. Paul uses it in the same way as meaning the new covenant. His statement is, "who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." II

Corinthians 3:6. In this passage the word "spirit" is used as meaning the plan or covenant of redemption given in Christ. This covenant is a system of doctrine or teaching. And the apostle John (I Epistle 4:1, ff), uses the word as meaning the doctrine of antichrist. "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." The teachings of these false prophets form the occasion for the precaution given. Already men were denying the divinity of Christ, and the agnostic doctrine was getting some hold. This doctrine is called by the apostle "antichrist," and is the "spirit" he is exhorting to try. It is not a "spirit" person, but the system of teaching which embodies such, that he commands to prove. He gives a rule of trial: "Hereby know ye the spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God." That is, that teaching which teaches that Jesus Christ is come in the flesh, is teaching that is of God. But on the other hand, "every spirit which confesseth not Jesus, is not of God." That is, that teaching which denies Jesus in his true, divine character, is not the teaching of God. It is clear, therefore, that the word "spirit" is frequently used as representing a system of teaching or doctrine. Now it is in exactly this way that the same apostle, John, uses the word as descriptive of the three doctrines, *episcopacy*, *baptismal salvation*, and *infant baptism*. He says: "And I saw coming out of the mouth of the dragon, and out of the mouth of the

beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." Revelation 16: 13-14. The war mentioned is one of doctrines, the same that is mentioned earlier by the same writer, thus: "And there was war in heaven. Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was there space found any more in heaven." Revelation 12:7. The armies of this mighty conflict for truth as against error are arrayed under their respective leaders, *Michael*, and the *dragon*. The dragon is to be utterly cast out, and no place to be found for him. And let it be observed *that the means by which the kings, rulers, of the whole world are to be gathered against God in this mighty conflict, are the "three unclean spirits."* We have before seen that these doctrines grew up from the tendencies toward them in the second and third centuries. This was during the time of pagan Rome, and before Christianity was taken into collusion with the Roman empire. It is time now to look into the manner in which that collusion was effected. It was effected by Constantine the Great. In the *Schaff-Herzog Encyclopedia of Religious Knowledge*, volume 1, pages 546, 547, the union is stated by CLEMENS PETERSEN in this way: "Tradition tells us that he was converted to Christianity suddenly, and by a miracle. One evening during the contest with

Maxentius, he saw a radiant cross appearing in the heavens, with the inscription, 'By this thou shalt conquer.' The tradition is first mentioned by Eusebius, in his *De Vita Constantini*, written after the emperor's death. This miracle has been defended with ingenious sophistry by Roman Catholic historians, and by Card. Dr. Newman (*Two Essays on Biblical and on Ecclesiastical Miracles*, 3d ed., Lond., 1873, pp. 271, seq.), but can not stand the test of critical examination. Constantine may have seen some phenomenon in the skies; he was no doubt convinced of the superior claims of Christianity as the rising religion, but his conversion was a change of policy, rather than of moral character. Long after that event he killed his son, his second wife, several others of his relatives, and some of his most intimate friends, in passionate resentment of some fancied infringements of his rights. In his relation to Christianity he was cool, calculating, always regarding the practically possible. He retained the office and title of *pontifex maximus* to the last, and did not receive Christian baptism until he felt death close upon him. He kept pagans in the highest positions in his immediate surroundings, and forbade everything which might look like the encroachments of Christianity upon paganism. Such a faith in such a character is not the result of a sudden conversion by a miracle. If it were, the effect would be more miraculous than the cause. Judging from the character both of his father and mother, it is probable that he grew up in quiet but steady contact with Christianity. Christi-

anity had, indeed, become something in the air which no one occupying a prominent position in the Roman world could remain entirely foreign to. But the singular mixture of political carefulness and personal indifference with which he treated it presuppose a relation of observation rather than impression.

“He knew Christianity well, but only as a power in the Roman empire; and he protected it as a wise and far-seeing statesman. As a power, not of this world, he hardly ever came to understand it. His first edict concerning Christians (Rome, 312) is lost. By the second (Milan, 313) he granted them, not only free religious worship and the recognition of the state, but also reparation of previously incurred losses. Banished men who worked on the galleys or in the mines were recalled, confiscated estates were restored, etc. A series of edicts of 315, 316, 319, 321, and 323, completed the revolution. Christians were admitted to the offices of the state, both military and civil; the Christian clergy was exempted from all municipal burdens, as were the pagan priests; the emancipation of Christian slaves was facilitated; Jews were forbidden to keep Christian slaves, etc. An edict of 321 ordered Sunday to be celebrated by cessation of all work in public. When Constantine became master of the whole empire, all these edicts were extended to the whole realm, and the Roman world more and more assumed the aspect of a Christian state. One thing, however, puzzled and annoyed the emperor very much,—the dissensions of the Christians, their perpetual squabbles about doc-

trines, and the fanatical hatred thereby engendered. In the Roman empire the most different religions lived peacefully beside each other, and here was a religion which could not live in peace with itself. For political reasons, however, unity and harmony were necessary; and in 325 the emperor convened the first great ecumenical council at Nicae to settle the Arian controversy. It was the first time the Christian church and the Roman state met each other face to face, and the impression was very deep on both. When the emperor stood there, among the three hundred and eighteen bishops, tall, clad in purple and jewels, with his peculiarly haughty and sombre mein, he felt disgusted at those coarse and cringing creatures who one moment scrambled sportively around him to snatch up a bit of his munificence, and the next flew madly into each other's faces for some incomprehensive mystery.

“Nevertheless, he learnt something from those people. He saw that with Christianity was born a new sentiment in the human heart hitherto unknown to mankind, and that on this sentiment the throne could be rested more safely than on the success of a court intrigue, or the victory of a hired army. The only rational legitimation which the antique world had known of the kingship was descent from the gods; but this authority had now become a barefaced lie, and was difficult to use even in the form of a flattery. At Nicae, however, the idea of kingship of God's grace began to dawn on mankind.” Such the occasion, the place, the time, and the person who gave birth to the

Roman Catholic church. The germ had been planted previously in the tendencies toward the doctrines under consideration, but had been held in check, to some extent, by the strong and persistent opposition with which they had met. This is the wedding day of Christianity and paganism. It is here that the dragon, pagan Rome, gives his seat and authority to the beast, Catholic Rome. Revelation 13:1, ff. From this time forward, the Romish church, wielding the carnal sword, forced upon unwilling subjects these doctrines, and whether willing or not, the kings of the world were by them arrayed on the side of the dragon in the great war against God the Almighty. This agrees with the order of succession so far; they came at first out of the mouth of the dragon, and later, out of the mouth of the beast. The question remains: Who fills the place of the "false prophet" in the order of the succession? The same apostle gives us the answer: Those formed in the *image* of the beast." "And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon." Revelation, 13:11. When the reformation throes came on in the sixteenth century, it brought forth its beast which soon after divided into two general currents—that of the *Lutheran* and that of the *Presbyterians* or *Reformers*—with lamblike docility, but with dragon speech. The reformation retained the *episcopacy*, *baptismal salvation*, and *infant baptism*, of dragon origin, and of Catholic imagery and perpetuation, and hence "exercised the authority of the first beast, 'the

Romish church,' in his sight.'" The second or *image* beast was to do wonders in the earth and deceive many people. "And he deceived them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. And it was given *unto him* to give breath" (give life, the power of existing) "to it, *even* to the *image* of the beast, that the *image* of the beast should both speak, and cause that as many as should not worship the *image* of the beast should be killed." Revelation 13: 14, 15. The *image* of the *beast* consists in these indentical doctrines, derived from the beast. This is the "false prophet" in the order of succession. But the question may be asked: Does this involve others who hold alike these three doctrines? We answer, yes. The two wings (symbolized by the two horns) into which the reformation split; headed one by Luther, the other by Calvin, comprehend in the two systems of doctrine, the practical basis of the whole pedobaptist family. Calvin's wing long disputed the right to the throne of England, and at times seemed to be successful in obtaining it.

Wherever there is *episcopacy*, *baptismal salvation*, or *infant baptism*, there is a practical reproduction of the beast *image*, and the underlying principle is either *Calvinistic*, or *Lutheran*. To strike down these doctrines, at once destroys the Roman, and Greek Catholic churches, the Church of England and all pedobap-

tist churches, with the Mormons, Seven Day Adventists, and those coming from the reformation of MR. A. CAMPBELL in the present century. We have seen, clearly, that they are post-scriptural; originating in the second and third centuries.

We have seen, also, that they are extra-scriptural; things not at all provided for in God's word. And now, may we not with the certainty of mathematical demonstration affirm that all those churches to which these doctrines are vital, which can not exist without them, are themselves like the doctrines which give existence to them,—both post-scriptural and extra-scriptural; born this side of the close of the New Testament *canon*, and without the least shadow of support for an existence therein. You will observe, also, that the removal of these three doctrines in no way affects the Baptist church. It has nothing to do with any one of them, but discards all of them alike, as the property and peculiar heritage of the Roman Catholic church. But on the other hand, should you strike down the doctrine of *regeneration* as essential to baptism and church membership, you would strike a mortal blow at the Baptists, since none are admitted to baptism and membership with them, except such as profess to be made *anew* in Christ Jesus.

And you will notice that to strike down this doctrine would not materially affect any of the churches that the removal of the other three would effectually destroy. But some one will ask: Do you hold that there are no Christians in other churches? O no. The

position does not involve that consequence. There are Christians without church membership, as there must be a period in everyone's life, more or less long, when such a one is a Christian and not a church member. That period lies between saving faith in Christ and Christian baptism. Large numbers of the members of these churches have trustingly believed on Christ, and are therefore Christians. They occupy the place of one who has believed and has not been baptized.

Salvation neither depends on baptism or church membership. To be well pleasing to God and to reap the richest reward, does however depend on these things. Such persons are being deceived by being led to these post-scriptural churches for that obedience that meets the requirements of the scriptures, which alone can be had from scriptural churches. Besides all this, the doctrine of a regenerated church membership is not necessary to the existence of a single one of these churches, constructed as they are; for this plain reason, viz.: *If in the theory and practice of a given communion of Christian people any member, or any one class, can obtain baptism and membership without evidences of regeneration, then under like conditions all the members of such communion can be admitted; and though there are regenerate persons in the same, the doctrine is not necessary to its existence.* It is known that the Catholic and Protestant pedobaptists would rather have all their candidates for baptism brought when babies. It is true, also, that a large per cent of their members have

been received through this infant rite. If one may be received thus, all may; and as infants are not capable of giving evidences of regeneration, it follows that regeneration is not essential to any church practicing infant baptism. It is essential only where evidences of it are required in all cases.

If it be said by the reformation of MR. A. CAMPBELL, and those holding like views, that they maintain this New Testament conception of the church, the reply is: Their teachings do not support the claim. If, as they teach, the sins of the candidate are not remitted till he is baptized, then there can be no evidences that such is a regenerate person until after he has passed into church relations. If he is regenerated it is by mere accident, and not in virtue of the doctrine taught, which may be stated in this way: He is not regenerated when he enters the water, but is, when he emerges therefrom. Baptism is neither a means, nor yet a condition to regeneration, and that church which teaches that it is, can not, and does not, reproduce the New Testament idea of the church. If it is claimed by these peoples, that they require a renewed heart to go before baptism, the reply is: This can not be true, since that was the point of MR. CAMPBELL's departure from the Baptists, and the *one* point upon which he made his issue. That ground has been preoccupied by the Baptists in all ages, and if they admit it, they surrender their right to divide the church with those with whom they are in accord. If they claim this, there can be nothing left for them but to return to the Baptists.

View the question in whatever light you may, and the existence of no people would be materially affected by the removal of the doctrine of regeneration as prerequisite to baptism and church membership, except the Baptists. And view the other three doctrines as you may, their abandonment would effectually remove all other communions of people from existence. Here is the great war unto which these three spirits have gathered the kings and rulers of earth. It is a war for principle. And let either one of the three prevail against the truth, and in one single generation the cause of Christianity will have sunk to the level of the fleshly man, its power will have waned and the chief glory of the bride of Christ will be forgotten forever. If there were no other reasons than this—but there are—why the Baptists should be regarded as the church of Christ, this one justifies them before an open Bible, to the claim. What right, we may ask, would Baptists have to maintain a separate existence, if they did not hold some great *cardinal* doctrine, essential to the salvation of the world, not held by other communions? None whatever. Yea, and more, to do so would be high-handed sin and presumption. But this is the doctrine for which Baptists now stand as in the past, though at great cost to them.

We have said enough on this point. We leave the matter with the honesty of those who may read these pages, praying God to guide such into his own truth.

A *resume* of this chapter shows the following features of the church.

1. The church in the local assembly of the same is self governed in all things, there being no court over a local church. It is a sovereign body over its own matter.

2. Believers on Christ, only, are subjects of Christian baptism.

3. Christian baptism is a confession of faith in Christ as a personal savior from sin.

4. Regeneration as prerequisite to baptism and church membership, distinguishes the church of Christ in the midst of all rival claimants. This is the doctrine by which the twain have become one. Made partaker of the divine nature, the church, the bride, is the chief glory of him who "loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Eph. 5: 25-27. This divine idea of companionship between Christ and the church is laid in regeneration. To admit any who do not profess this change to baptism and church membership, is to destroy every feature that distinguishes the church as not of this world.

No one can love Christ till given the new nature, and none can think of companionship between Christ and an enemy. Yet where the unregenerate are admitted to membership, this is the condition fostered on the church. Baptists have had to stand alone in their

contention for this doctrine through all the ages, and without their presence it would soon be lost to the world.

CHAPTER IV.

THE FUNCTIONS OF THE CHURCH.

I.—To Preach or Teach the Gospel to All.

“Go ye therefore, and make disciples of all the nations.” Matt. 28:19. “And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.” Mark 16:15.

Functions: What is meant by it? “Office or employment, or any duty or business belonging to a particular station or character, or required of a person in that station or character.” In the case of the church it is the discharge of the duties involved in the relations sustained to God on the one hand and to mankind on the other. Thus the *functions* of the church involve a twofold relation, and consequently a twofold obligation. Obligation grows out of relation, and every particular obligation is peculiar to a particular relation. Perhaps nothing in connection with the church has been so shamefully and heartlessly abused, as the functions that belong to it. It is made a *savior* body, without membership in which one must perish, no difference if such a one does believe on Christ with all his heart. It is made an infallible body; one which alone

through its human head, the pope, can know and interpret the scriptures and the will of God. It is made a *legislative* body; one which by its own decrees usurps the consciences of men, and marks out the course of their Christian conduct. It is held to be a body, vested with the power to anathematize the souls of men, and thus hold them bound in chains of endless punishment; or to have power to release them at the caprices and good pleasure of the priesthood. It is held that it is the prerogative of the church to sell indulgences for the commission of all kinds of crime, and that when indulgences are granted by the authorities of the church, the commission of the deed is no longer crime. It is held that the church is supreme in civil matters, as well as in matters of religion, and, therefore, should control all matters of state. These are some of the abuses to which the *functions* of the church have been subjected. Ought we not, in the midst of all this, to ask our Father which is in heaven to guide us in our study of this important question? The church of Christ and the people of God ought to understand the boundary lines within which they are to labor, and they should be contented to remain within the same in all things. If the work of the church is a divine work, then there is a divine boundary to that work in all of its relations. And that divine boundary is to be learned from the divine order book, the Bible. Turning thereto, let us study:

1. *The church in her relation to God in the labor of preaching the gospel.* And here is a relation which

has limitations to it. The loyalty of the church to God is nowhere more thoroughly tested, than in this relation. The church is not a body, competent to create divine thought, but simply to receive such. Hence, the Holy Spirit has warned against any effort to trespass upon this divine prerogative. "I marvel," said Paul to the Galatians, "that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another *gospel*; only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again: If any man preacheth unto you any gospel other than that which we received, let him be anathema." Gal. 1:6-9. Rather than a priest anathematize his subjects because they do not receive and obey his mandates, let them anathematize him for entering into the precincts of God with another gospel. This is the divine injunction, and it is necessary to the honor of God, and the glory of his truth. Why this rigid injunction by the apostle? Because, already men were seeking to pervert the gospel by teaching and commanding human traditions and doctrines, and thus usurping the special province of the Holy Spirit in revealing truth. "For, am I now persuading men, or God," says the apostle by way of emphasis. Is the matter of truth, and the divine prerogative of making it known to men, of such little importance, that we should turn from the gospel

as revealed unto us, to another simply to please men. "For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ." I Cor. 2:16. It is sufficient for the church to know that she has the "mind of Christ" revealed in the scriptures, and to accept the same in the spirit in which Paul exhorts Timothy to accept it. "Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness; that the man of God may be complete, furnished completely unto every good work." II Tim. 3:16, 17. The inspired scriptures are set forth as complete in all things needed. That teaching which adds to them the traditions of men, dishonors God and makes the gospel of none effect. Nor is Paul the only inspired writer who demands a rigid adherence to the things which are revealed. The apostle John has this to say: "If anyone cometh unto you, and bringeth not this teaching, receive him not into *your* house, and give him not greeting; for he that giveth him greeting partaketh in his evil works." II John 10, 11. And, as if grieved at the tendency to substitute the doctrines of men for revealed truth, the Holy Spirit before closing the *canon* of the scriptures, adds a last solemn warning, saying: "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of

life, and out of the holy city, which are written in this book." Rev. 22:18, 19. And as the Holy Spirit closes his work in this relation to our salvation, the curtains are drawn back once more, and Jesus Christ sanctions the completed work of the Paraclete. "He which testifieth these things saith, Yea, I come quickly." Ver. 20. He who can stand in the awful presence of this final warning of the Holy Spirit, and press upon the consciences of God's children human traditions, can but expect the punishment threatened. From these, and other similar passages, it is clear that in her relations to God the church is to be governed solely by his revealed truth. She is to accept it as the mind of God, and as completely furnishing her in all things that God requires of her. To depart from this rule, is to dishonor God, question his wisdom, and make the gospel of none effect. But to the faithful keeping of this relation, the church of Christ has adhered, through all the intervening centuries, though at great cost of life. The *innovating* has come from other sources, and has had its foundation in the *assumption* of popery. The apostle says of that assumption: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present; let no man beguile you in any wise; for *it will not be*, except the falling away come first, and the man of sin be revealed, the son of perdition, he that oppos-

eth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." II Thes. 2:1-4. Several things in this passage demand notice. *First.* The "falling away" that must precede the revealing of "the man of sin, the son of perdition." Clearly this is a falling away from revealed truth. We have previously had occasion to notice this departure from truth, at first in tendency and later in the establishment of the *episcopacy*. *Second.* When revealed, he is to oppose himself against God, and exalt himself against all that is called God. He is to *assume* to be *sovereign* over all that is worshiped. *Third.* In this exalted character, he is to usurp the temple of God, and set himself forth as God. Thus set forth, he abrogates to himself divine attributes, and divine prerogatives. Let no one suppose for a single moment, that the expression "temple of God" here means the church of Christ, for such is not the case. We have the same expression used elsewhere in a way that brings out the meaning here. "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you? If any man shall destroy the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are." I Cor. 3:16-19. The temple of God as used here, is the heart of his children, the rightful abode of the Holy Spirit. Such is the temple usurped by "the man of sin, the son of perdition." He has arrogated to himself the dominion of the Holy Spirit, and sits enthroned in the hearts of

his *devotees* as possessing divine prerogatives, holding in his hands the mysteries of all truth, and the destinies of all people. He is worshiped and adored above all that is called God. From every quarter of the globe his cringing slaves turn to him for eternal life, and with eternal vigilance court his favor at the expense of truth and principle, because in him resides the power to send souls down to eternal death. Who is this man of sin, this son of perdition? The pope of Rome answers in his own claim of divine attributes and prerogatives. He it is, who claims to have the power to forgive sins, and who arrogates to himself infallibility, and vicegerency. Thus claiming these things for himself, he sits enthroned in the hearts of his *vassal slaves* above all that is called God, or that is worshiped. This Romish usurpation of the place of the Holy Spirit, and this highhanded blow at the relation that exists between the church and God, develops in two lines. To these we must now invite your attention. The first is based on the key power said to be given to Peter as the successor of Christ and the first pope. Let us examine into the development of this doctrine, as stated by G. E. STEITZ:

“I. AMONG THE FATHERS. Misconceptions of the power to bind and to loose arose very early. The Clementine Homilies, representing a Judao-Christian standpoint, know very well the original meaning of the two verbs, ‘to bind’ and to ‘loose’ and correctly supplement them with impersonal objects; but at the same time they extend the sense so as to compass the

whole power of the episcopal office as a continuation of the apostolic office (III. 72). On the other hand, the Gentile-Christian churches of the second century interpreted the power to bind and to loose as an authority to retain and remit sin, and supplemented the two verbs with personal objects. But while thus identifying the power of the keys, and the power to bind and to loose, making no other distinction between them than that between the more general and the more special expression, the Gentile-Christian churches did not consider the bishop the bearer of this power; it rested with the congregation as a totality.

“It is not to be wondered at, however, that some vagueness and confusion should prevail in the ancient church concerning these ideas. In the further development, Montanism forms an important link. Tertulian teaches that the power to forgive sins belongs to the church; but as it belongs to the church only as far as she is identical with the Holy Spirit, the right to exercise the power belongs exclusively to her truly spiritual members,—the *homo spiritualis*. In his work *De Pudicitia* he sets forth this idea in opposition to the bishop of Rome, who taught that the power to forgive sins was vested in the whole episcopate (*numerus episcoporum*). The later view was then taken up and carried farther by Cyprian. As the bishop, he says, is the heir of the apostolic power, and the seat and organ of the Holy Spirit, he—that is, not the whole episcopate, but every single bishop—has the power to forgive sins. Optatus of Mileve finally formulates the argument in

this way: Christ gave the keys to Peter, and it was Peter who then gave them to the other apostles. In the works of Cyprian, the phrase 'to bind and to loose' always means to retain and to remit sin. Excommunication and reconciliation are identical with anathema and absolution, only that the words have not yet that fullness and explicitness of meaning which they obtained during the middle ages. The atoning power of penance still depends upon the activity of the penitent, rather than the activity of the church. All the church can do is to prescribe the medicine for the wounds which sin has made; and wound and sin, medicine and penance, physician and priests, are ever recurring similitudes. Nevertheless, the church is not altogether without some kind of mediating office. *Extra ecclesiam nulla salus* ('outside of the church no salvation'), says Cyprian; and he repeats it with great emphasis. The nature of this office begins to show in the writings of Augustine. The similitudes change. Sin does not make a wound any more; it kills. The sinner is not a sick man who needs to be cured, but a dead man, who needs to be restored to life. The resurrection of Lazarus is woven into the whole argument. This restoration to life the church, of course, can not perform; but Augustine asserts (*Serm.*, 99, 9) that it is done through the church, by means of the church. In the writings of Leo the Great, finally, the Roman Catholic idea of the priesthood as a special power mediating between God and man, and without whose mediation no divine grace can take effect, becomes definitely

formed; without the intercession of the priest, sin can not be forgiven,—*ut indulgentia Deinisi supplicationibus sacerdotum nequeat obtineri* (Ep. 108, *ad Theod.*, cap. ii).” Thus we see the road by which the tendency traveled, until it enthroned itself in the priestly order with power to forgive sins. This was a gross departure from the simplicity upon which the gospel started out, and was a usurpation of the place and prerogatives of the divine, in the economy of human redemption. This is also the origin of the doctrine of “*no church membership, no salvation.*” The pope now sitting in the place of Christ as mediator between God and man, and personifying in himself the church, with the power to forgive sins or bind, is the father of this unscriptural doctrine, as well as the usurper of divine prerogatives. And here, in giving it out that he holds this power to forgive sins, he gives it out that he is God, who alone can forgive sins. From the establishment of this first divine prerogative, the growth into other arrogant assumptions will be easy and rapid.

“II. DURING THE MIDDLE AGES, AND IN THE ROMAN CATHOLIC DOGMATICS.

“The primitive church distinguished between three classes of members—the faithful, the catechumens, and the penitent. The power of the keys was established chiefly for the third class, though in some instances also for the second; but there is nothing which indicates that the faithful ever made a confession of sins to the priest, even not before partaking of the

Lord's supper. Early in the middle ages, however, and among the newly converted German peoples, a tendency arose to make penance, which originally was a special instruction for special occasions, a general characteristic of the whole church, and to establish the power of the keys, which originally dealt with the penitents only, as a general court of judicature above all the faithful. The first germ of that tendency may be discovered in the circumstances that through the monastic discipline sins in thought gradually became subject to the power of the keys, which in the primitive church they were not. (See *Wassers-Chleben, Bussordnungen der Abendlandischen Kirche.*) In monasteries it was considered a rule of discipline to confess to the brethren even the slightest occurrence of sinful emotion. The penitential of Virman, an Irishman who flourished in the old Britton church towards the close of the fifth century, prescribes for sin in thought a rigid fast for half a year; an abstinence from wine and meat for a whole year. The Anglo-Saxon penitential, which bears the name of Theodore of Canterbury, prescribes from twenty to forty days' fast for feeling lust. Columban (d. 615) brought this whole system to the continent; and so rapidly did it take root there, that Abbot Othmar of St. Gall (d. 761) sets it forth as a maxim—no confession, no forgiveness of sin; and Regino of Prüm (d. 915) demands that every member of the congregation shall confess at least once a year. The first provincial synod which makes confession a general duty is that of Aenham, 1109. Inno-

cent III (1198-1216) finally introduced confession throughout the church in spite of the opposition which the penitentials produced, especially in France. With regard to the theological definition of absolution, and the part belonging to the priest in its administration, two different views run almost parallel with each other during the first part of the middle ages. According to the one view represented by Jerome and Gregory the Great the priest is simply judge *in foro ecclesioe*; he declares that forgiveness has taken place, but takes no part himself in the act of forgiving. The divine forgiveness takes place before the absolution of the priest, even before the confession by the sinner, in the very moment the heart repents. How prominent this view was, even in the twelfth century, may be seen from the manner in which Gratian treats the subject. (Caus. xxxiii, qu. iii.) He raises the question whether or not a sinner can satisfy God by repentance only, and secret penance without confession, then states the arguments and authorities on both sides, but finally leaves the reader to decide the question for himself. Petrus Lombardus, the contemporary of Gratian, defines (lib. iv, dist. 17) the priest's power to bind and to loose as a power merely of declaration, just as the disciples could not free Lazarus from his bonds until Christ had revived him. Still more are Cardinal Robert Pulleyn (d. 1150), and Peter of Poitiers, chancellor of the university of Paris (d. about 1204). According to the other view, represented by Leo the Great and Alcuin, the priest is not simply judge *in foro*

ecclesioe but *in foro Dei*,—a true and indispensable mediator between God and the penitent. It found its full development in the *De Vera et Falsa Poenitentia*, a work belonging to the eleventh century, or the twelfth, but ascribed to Augustine, and in the school of the Victorines. The priest appears as the representative of God, or as a kind of God himself; and, in his *De Potestate Ligandi et Solvendi*, Richard of St. Victor explains how God transforms the eternal punishment into a transitory one, and how the priest transforms the transitory punishment into a penance.

“These views were dialectically reconciled, and combined with each other, by the great schoolmen of the thirteenth century, especially by Thomas Aquinas. He starts from the proposition on which the first of the above mentioned views is based—that it is God alone who can forgive sin, and that he does so solely for the sake of the sinner’s repentance. But he considerably modifies the bearing of these propositions by adding that no repentance can be full, or fully effective, unless it involves a desire for the sacramental confession and absolution. And he finally reaches the second, the opposite view, by defining the part belonging to the priest in the sacrament of penance in analogy with that belonging to the water in the sacrament of baptism; the priest is the *instrumentum animatum*, as the water is the *instrumentum inanimatum*. He consequently defends with great ardor the formula, *ego te absolve*, etc. (*Opuse*. xxii.) The view of Thomas was dogmatically fixed and officially adopted as the doctrine

of the Roman Catholic church by the council of Trent in its fourteenth session, November 25, 1551.” *Schaff-Herzog, Encyclopedia of Rel. Knowl.*, vol. II, pp. 1241, 1242, 1243. Thus the Roman Catholic church traveled on the highway of the key power to the dogma; *no priestly confession and absolution, no salvation.*

This is an abuse of the functions of the church, that is full of evil. It paved the way for that mastery over the consciences of the Catholic people, that is held by the priests. It is the foundation of the traffic carried on by the priests in the sale of indulgences. It lies at the foundation of the *dogma* of the pope’s infallibility, and is inseparably associated with other kindred abuses of the functions of the church. It usurps the place and functions of the Trinity, and practically retires Father, Son, and Spirit from further connections with the work of salvation. The passages from which it is evolved are the following: “I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.” Matt. 16:19.

Of this passage Dr. J. A. Broadus says: “BIND and LOOSE, in the Talmud and other Rabbinical writings (Lightf., Wet., Wun., Edersh.), signify to interpret and apply the law and traditions on any subject with *strictness* or with *laxity*, and hence in general to forbid or allow. The strict school of Shammai is represented as binding many things which the school of Hillel loosed.

Comp. on 19:3. In Rabbinical phrase it would be said that in Acts 15:10 Peter advocated *loosing* what the Judaizers wished to *bind*. Diod. Sic. tells (1:27) of an image of Isis with the inscription, 'I, Isis, am queen of all the land, and whatever I shall bind no one can loose.' These uses seem to leave no doubt as to the meaning of the terms here. Our Lord declares that whatever Peter should forbid or allow, should declare to be wrong or right, would be sanctioned by divine authority, approved IN HEAVEN. As Peter was the spokesman of all the apostles, we should naturally understand that the same would be true of all the inspired teachings (Comp. John 16:13); they would have heaven's approval. And this included forgiving or retaining sins (John 20:23), which was promised to the apostles and others present. (Comp. Luke.) Similar in that case is the expression, 'loosed us from our sins,' Rev. 1:5 (correct text), and the same phrase in Isa. 40:2 (Sept.); Eccus. 28:2. In 18:18 exactly the same promise as to binding and loosing is made to all the persons addressed ('ye'), meaning either the apostles in general, or more probably the action of any church. From the abuse of 16:19; 18:18; and John 20:23, arose the Romish doctrine of priestly absolution, which some Protestant persuasions retain in a modified form. Ministers may teach the conditions of forgiveness, but they have no inspired knowledge of discerning a persons spiritual condition, and declarations of absolution are of no value beyond stating the conditions." Com. on Matt. A comparison of the passages

mentioned in the above (they comprise all that are resorted to in support of the doctrine) will show that there was no preference given to Peter, but that the other apostles, and even all the disciples, were included. And more, it will show that the power to *bind* and *loose* was a power vested in the means they were under the guidance of the Holy Spirit to propose. Their words, the gospel, should bind men if rejected or loose them if received, and thus their work in its results would be approved in heaven.

Second. The second abuse of the functions of the church, and one closely allied with the above, is that of *infallibility*. Strange to say, important as this doctrine is held to be by the Roman Catholic church, but one passage is cited in the Vatican decrees upon which it is rested. That passage is: "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, stablish thy brethren." Luke 22: 31, 32. They say that Christ prayed that faith might not fail Peter; that the pope is Peter's successor; and that as Peter resides in the pope, he is still preserved from failing faith; and that therefore, when the pope speaks *ex-cathedra*, his utterances are infallible. But Arch Bishop Kenrick, in his famous speech, prepared to be delivered before the Vatican council, has abundantly demonstrated, that the word "faith" here does not refer to the system of doctrine, nor yet to the teaching gift; but to Peter's personal trust in Christ as a redeemer from sin.

This is so manifestly clear that it seems strange that any other use should be made of the passage. But we must remember that the pope is an arrogating personage. He is announcing himself as possessing divine attributes and prerogatives, and even to his *credulous slaves* the claim must appear to have some support in the scriptures. While the doctrine has practically existed through the entire history of the Romish church, it was not till recent years that it was officially dogmatized. It is well to examine into the history of it in its progress of development, and the shameful contradictions involved in it.

“INFALLIBILITY OF THE POPE, the doctrine that the bishop of Rome in his *official* character, i. e., whenever he speaks *ex-cathedra* on a question of Catholic doctrine or morals, is free from error, and that his decisions must be accepted as final, without needing confirmation by an ecumenical council. Personally the pope may be a heretic and a bad man, or an ignoramus; but as the head of the church he is supposed to be divinely protected from error. The fathers, the ancient creeds and councils, know nothing of this doctrine; and the Greek church rejects it as a blasphemous assumption. It arose in the middle ages, in connection with the pseudo-Isidorian decretals, and was defended by able schoolmen (even Thomas Aquinas), but stoutly denied by the reformatory councils of Pisa, Constance, and Basle, which asserted the superiority of a council over the pope. After the council of Trent, it became a bone of contention between the Gallicans and the Jesuits. The

latter triumphed in the Vatican council, which brought the controversy to a close, and formulated the new articles of faith by the decree of July 18, 1870, in these words: 'Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Savior, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred council approving, we teach and define that it is a dogma divinely revealed, that the *Roman pontiff* when he speaks *ex-cathedra*; that is, when, in the discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised him in blessed Peter (Luke 22:32), *is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed for defining doctrine regarding faith or morals*; and that therefore such definitions of the Roman pontiff are *irreformable of themselves*, and not from the consent of the church. But if anyone—which may God avert!—presume to contradict this our definition, let him be anathema.'

"Papal infallibility was the chief topic of the Vatican council; it was discussed under powerful opposition for several months. When the vote was first taken in secret session (July 13, 1870), six hundred and one members being present, four hundred and fifty-one bishops voted in the affirmative (*placet*), eighty-eight in the negative (*non placet*), sixty-two voted with a qualification (*placet juxta modum*), and over eighty,

though present in Rome, abstained from voting. On the evening of the same day the minority, which included the ablest and most influential prelates (as Darboy of Paris, Schwarzenberg of Prague, Rauscher of Vienna, Dupanloup of Orleans, Forster of Breslau, Ketteler of Mayence, Strossmayer of Bosnia, Hefele of Rottenburg, Kenrick of St. Louis), sent a deputation to the pope, and begged him on their knees to modify the proposed decree, and to make some concession for the peace and unity of the church. But Pius IX surprised the deputation with the assurance that the church had always believed in the unconditional infallibility of the pope ('I am the tradition'). In the secret session of July 16, on motion of some Spanish bishop, an addition was inserted declaring the pope infallible *before* and *without* the consent of the church, (*non autem ex consensus ecclesioe*). On the 17th of July, fifty-six bishops, opposed to the dogma, sent a written protest to the pope, declaring their firm adherence to their conviction, but also their reluctance to vote against him on a matter affecting him personally, and asking leave to return home. On the evening of the same day, the signers of this protest, and sixty additional members of the opposition, left Rome (taking advantage of the rumors of war), and thus gave an easy victory to the majority. In the public session, held July 18, there were but five hundred and thirty-five members present, and all voted *placet* except two (Bishop Riccio of Sicily, and Bishop Fitzgerald of Little Rock, Arkansas, who dared to protest against the Big Rock of

Rome); but these two changed their vote before the close of the session. After the vote, the pope, amidst a fearful thunderstorm and flashes of lightning, read by candlelight, in St. Peter's Cathedral, the decree of his own infallibility. The day after, Napoleon III, his chief political support, declared war against Germany. This war in a few weeks swept away both his throne and that of the pope, and resulted in the unification of Italy, with Rome for its capital, and the establishment of the German empire under the lead of Protestant Prussia. The proclamation of this new dogma is the cause of the secession of the 'Old Catholics' under the lead of Dollinger (heretofore the pride of the Roman church in Germany) and other eminent Catholic scholars. It is also the cause of the renewal of the serious conflict between the pope and the emperor (the *Cultur-Kampf*, the Falk-laws, Bismark's refusal to go to Canossa, etc.), and of a similar conflict between the pope and the French republic, which arose on the ruins of the empire.

"The Vatican dogma is the apex of the pyramid of the Roman hierarchy. Logically it is more consistent than the Gallican theory, as an absolute monarchy is more consistent than a constitutional monarchy.

"It teaches an unbroken and ever active infallibility, while Gallicanism secures only a periodic and intermittent infallibility, which never reveals itself except in an ecumenical council. But neither theory can stand the test of history, and is a mere pretension. The sixth ecumenical council (held in Constantinople 680)

condemned and excommunicated Pope Honorius I (625-638) 'as a heretic (Monothelite), who, with the help of the old serpent, had scattered deadly error.' This anathema was solemnly repeated by the seventh and by the eighth ecumenical councils (787 and 869), and even by the popes themselves, who, down to the eleventh century, in a solemn oath at their accession, indorsed the sixth ecumenical council, and pronounced 'an eternal anathema' on the authors of the Monothelite heresy, together with Pope Honorius, 'because he had given aid and comfort to the perverse doctrines of the heretics.' This papal oath was probably prescribed by Gregory II, at the beginning of the eighth century, and was found in the *Liber diurnus* and *Liber pontificalis* down to the eleventh century. Even the editions of the Roman Breviary, before the sixteenth century, reiterated the charge of heresy against Honorius. Pope Leo II strongly confirmed the decree of the council against his predecessor Honorius, and denounced him as one who 'endeavored by profane treason to overthrow the immaculate faith of the Roman church' ('*qui hanc apostolicam ecclesiam non apostolice traditionis doctrina lustravit, sed profana prodicione im-maculatam fidem subvertere conatus est*'). See Mansi, *Concilia*, tom. XI, p. 731. Now either the council, or the pope, or both, must have erred. The stubborn case of Honorius, which alone is sufficient to upset the dogma (for *si falsus in uno, falsus in omnibus*), was strongly urged before the passage of the decree by learned members of the council, as Bishops Hefele and

Kenerick; and their arguments have never been refuted. But a dogma triumphed over history. If facts are against opinion (it was said by the infallibilists), all the worse for the facts. History knows of other heretical popes. Zephyrinus (201-219) and Callistus (219-223) were Patripassians; Liberius (358) signed an Arian creed, and condemned Athanasius, 'the father of orthodoxy,' who mentions the fact with indignation; Felix II was a decided Arian; Zosimus (417) at first indorsed the heresy of Pelagius and Coelestius, whom his predecessor, Innocent I, had condemned; Vigilius (538-555) vacillated between two opposite decisions during the Three Chapter Controversy, and thereby produced a long schism in the West; John XXII (d. 1334) denounced a certain opinion of Nicolas III, and Clement V, as heretical; several popes taught the universal depravity of men in a manner that clearly includes the Virgin Mary, and is irreconcilable with the recent dogma of the immaculate conception. Sixtus V issued an edition of the Latin Bible with innumerable blunders, partly of his own making, and declared it the only true authentic text. Bellarmin, the great Roman controversialist and infallibilist, could not deny the facts, and advised the printing of a new edition with the bold statement in the preface, charging the errors of the infallible pope upon the fallible printer, though the pope had himself corrected the proofs. Pius IX, who proclaimed his own infallibility, started out as a political reformer, and advocate of Italian unity, but afterwards detested and condemned it as the worst

enemy of Christianity. But since 1870 Gallicanism is dead, and the Roman church must sink or swim with an infallible pope." SCHAFF.

Such is the history, and such the contradictions of the doctrine of popish infallibility. The doctrine is self destructive. It serves however to identify the "man of sin," who exalts himself above all that is worshiped, or that is called God.

The two doctrines, *priestly absolution* and *infallibility*, practically retire the Trinity and the scriptures from the economy of human redemption.

God is not needed, since the priest can absolve from sins. Christ has no place, since practically faith in the merits of his blood has been superseded by the mediation of the pope, and the exaltation of Mary.

The presence and power of the Holy Spirit is not necessary, nor can he be had, since the right to rule in the heart of the people is usurped by the pope, who alone is sovereign over the hearts and consciences of his subjects. The word of God is not essential, since an infallible pope can set its teachings aside by his decrees, or, if necessary, reproduce all that is required for the accomplishment of God's will with mankind.

It is not to be wondered at, that out of such arrogant assumption should issue those principles that supplant the whole economy of redemption.

But on the other hand, it is to be wondered at, that Protestant people should accept as meeting the requirements of the word of God, a church government and ordinances, and many other doctrines that have no

higher basis than Romish infallibility. Thus we see how Romanism destroys for herself and Protestants, this first relation of the church to God, in her mission. According to this teaching, the church is under no obligation to God to abide in her teaching strictly by the scriptures. This, of itself, is sufficient to prove that such are not New Testament churches.

2. *The relation the church sustains to mankind in her teaching mission.* To "teach" is the great purpose of the church's existence. This privilege is withheld from angels, and seraphims, and cherubims, and is granted unto the church, the bride of Christ. The church is not a teacher of philosophy and science, these give no life to the souls of men, but of the gospel "which is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. The very spirit of life with which the church is animated, is missionary in nature. All the New Testament leaders in the early history of the church were missionaries. John came, as declared by the Holy Spirit through Zacharias his father, "To give knowledge of salvation unto his people in the remission of their sins, because of the tender mercies of our God, whereby the dayspring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death; to guide our feet into the way of peace." Luke 1:77-79. And when John began his ministry, it was intensely a ministry of teaching. The great cardinal elements of it were sin and its deadly opposition to God, with the God appointed means of salvation

therefrom, Jesus the Lamb of God which taketh away the sin of the world. And when Jesus came and entered on his work, every heart throb was filled with anxiety to teach. This was an important element of his mission. Said he: "The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Luke 4:18, 19. From the moment he entered upon his work, till the close of the last day of the same, he was busy, preaching in Judea, Galilee, and Samaria to all the people, this glorious message. Nor would he suffer those under him to be idle. The twelve were ordained and sent forth, and later the seventy, and later still, when the time had come to burst through the bounds of Judaism, and break the message of glad tidings to the Gentile world, he sent forth his church on a mission of love and mercy as a teaching body.

How well the church understood this mission is shown in the Acts and epistles. At first slow to comprehend the full meaning of the unlimited bounds of the commission, but gradually led by the Holy Spirit to grasp its meaning, we find them gradually encroaching upon Gentile dominions, until Paul could say before his death the gospel had been preached in the whole world. The twelve were busy men in preaching, and Peter before his death had gone as far as Babylon (I Pet. 5: 13), preaching, and from there wrote his

first epistle. Paul and Barnabas, and John Mark and Silas, had done good work in northwestern Asia, the isles of the Mediterranean sea, and southern Europe, even penetrating into Spain. Strong and aggressive churches had sprung up all over this territory, and Christianity was revolutionizing the whole social fabric. This is mission history, and is the best and surest interpretation of what Christ intended his church to be in her relations to the world. That congregation of Christian people in the heart of which the mission spirit rises highest, has most of the divine Christ in it. The very pulsation of the divine heart is missionary. It goes out after the perishing. But it is time to ask: What shall the church teach? And the answer is: The gospel, first, last, and all the time. The end in view is the salvation of the perishing. And as the plan by which this is to be accomplished is of divine, not human, origin, that plan must be faithfully taught and strictly complied with.

God shines out in power through his own truth, and his divine ordinances and appointments. Christian people who depart, in teaching or practice, from the gospel, are not only unfaithful and disloyal to God, but are also to the race of mankind.

Christ said his words were spirit and life, and Paul teaches that the gospel is the power of God unto salvation.

In a departure from the truth, there is a loss of spiritual life and power, and the assumption of a form of godliness which denies the power. This is strongly

set forth both by Christ and the apostles. Jesus said to the Pharisees and scribes: "Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said: Honor thy father and thy mother; and he that speaketh evil of father or mother, let him die the death: but ye say, if a man shall say to his father or his mother that wherewith thou mightest have been profited by me is Corban, that is to say, given to *God*; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your traditions, which ye have delivered: and many such like things ye do." Mark 7: 8: 13 (comp. Matt. 15: 5, ff). The law of Moses held that the child should honor its parents, but the Pharisees had evaded the responsibility of caring for parents, by the ingenious method of claiming to have dedicated the provisional things to God, and hence, to have placed them beyond the reach of parents. This supplanted the word of God and made it of none effect. A similar supplanting of the word of God had been carried on in other respects, until the truth was obscured and its power over men lost. There was no longer any divinely appointed avenue through which God might manifest himself to his people. The effect was just what both Christ and Paul declares it to be. (a) A lip service, "ye hypocrites, well did Isaiah prophesy of you, saying, this people honoreth me with their lips; but their heart is far from me." Matt. 15: 7, 8. (b) A service of self righteous-

ness founded in zeal and ignorance: "Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they do not subject themselves to the righteousness of God." Rom. 10: 1-3. Thus, on the sliding board of human traditions, the Jews had departed from God without consciousness of the same, and had established themselves in a lip service, without any heart in it, and a self-righteousness without any God in it. They had acted on the philosophy of many Protestant pedobaptists, viz.: "It is only an outward form, and it makes little difference as to what that is, so the aim is to please God." They had forgotten that the outward forms were teaching forms, and that through them God revealed himself, even more effectually than through words. The result was, a heartless and soulless service, one from which God had been driven away, because of the retirement of his truth through which alone he comes into the hearts of men with life giving power. It will require no deep philosophy of human nature to understand that under the New Testament dispensation a departure from revealed truth by the substitution of human traditions, will be attended by a like loss of the divine presence and power. Indeed, the lip service will be there, accompanied by a zeal for God, and an assumption of righteousness, but God will be conspicuously absent in his approving power.

Take as an illustration of the thought, infant baptism. Here the word of God is made void: (a) In supplanting the subject of baptism. It is no longer one whose heart is carried into it. In this respect, therefore, God does not dwell in and actuate the subject. Thus far, then, there is no divine presence in the act, and can not of course be any new life manifested through it. (b) In the establishment of a carnal righteousness. And mark you, all this is done in zeal for God. The subject grows to years of rationality, it finds itself in the church clothed upon with what it is taught to regard as Christian baptism, and further led to believe in the doctrine of *church salvation*, it sinks down into carnal security, persuaded in its own conscience that it is fit meet for the Master's use. The whole process makes void the word of God by the traditions of men. Let us now examine into the understanding of this relation to the world, by the early church. Christ said to his apostles, "ye are witnesses of these things." Luke 24: 48. He had just enumerated to them the great cardinal points of his sacrificial offering. In teaching, and in practice, these points were to be made known. The offering of the blood of Christ should be testified to the heart of the race as the procuring cause of the remission of sins, and his death, by means of which his blood was offered, and his resurrection, by means of which his new form of life was revealed, should be embodied in practice. In a word, they were to witness both by word and obedience. And each new con-

vert was to become an added witness to these great saving truths. In their relations to Christ as witnesses of the truth, they sought not to create truth, but on the contrary confessed the inability of man to know the truth without the Holy Spirit revealing it to him. "But unto us God revealed *them* through the spirit; for the spirit searcheth all things, yea, the deep things of God." I Cor. 2: 10. This bearing of witness to the truth, they each maintained to the end of their lives. Fearful are the warnings laid down by the apostles against a departure from the truth of the gospel. A Christian community going forth in the name of the gospel and presumably as a witness for Christ, but armed with the traditions of the *episcopacy*, *baptismal salvation*, *infant baptism*, and *sprinkling* and *pouring* for baptism, is a dead form, having no spiritual unction and power; and results in flooding the cause of Christ with men who have espoused the form of sound words, but robbed them of their power. The loyalty of the church to the world, as well as to Christ, demands that she preach a pure gospel, shunning not to declare, as did the apostle (Acts 20:20, ff), the whole counsel of God. What the unsaved need is a complete gospel. Through such the Holy Spirit rides, as in a heavenly vehicle, into the heart of the unsaved and claims it for God, and his own abode. It was the chief glory of Paul as he stood before the opening gates of heaven, after having preached the gospel for nearly a third of a century, that he had fought the good fight, had finished the course, and

had kept the faith, and now in view of the crown for which he had striven, he was being joyfully offered up. Would God all Christian people were as faithful in this respect as was Paul.

CHAPTER IV.—Continued.

THE FUNCTIONS OF THE CHURCH.

II.—Baptism.

“He that believeth and is baptized shall be saved.” Mark 16:16. “Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” Matt. 28:19. “Repent ye, and be baptized, everyone of you in the name of Jesus Christ unto the remission of sins.” Acts 2:38. “But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.” Acts 8:12. “Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.” I Cor. 11:2..

These passages set forth quite accurately the duty of the church to baptize, as well as the duty of the believer to be baptized. No question connected with Christian doctrines and practice has been subjected to a more shameful abuse than has that of baptism. This abuse has been in four directions: (*a*) By a change of

the subject. (b) By a change of the design. (c) By a change of the act to be performed. And (d) By a change of the administrator.

These perversions have been attended with great loss to the original simplicity and meaning of the ordinance, and have been the cause of much bitter strife and hard feelings among the people of God. In the midst of all this, however, the church owes it to God, as well as to those whom she baptizes, to so teach them that their obedience in this respect will be accepted of God as meeting the requirements of the command to baptize, and the command to be baptized. Asking God to guide us, let us study the question of baptism in all the elements required by the New Testament scriptures.

First.—The subject.—In the previous chapter we have seen that everywhere in the New Testament, faith in Christ is essential to preparation for baptism. And more; we saw that this was the universal practice, till near the beginning of the fourth century. It is not, therefore, necessary to repeat that proof here. There can be no *obedience* where there is no personal *faith*, and there can be no personal *faith* where there is no personal *will* and *choice*. Obedience is essential to baptism, hence faith is essential to obedience. Baptism is intended to be well pleasing to God, but “without faith it is impossible to be well pleasing *unto God*.” Baptism as an act of obedience is accepted as forensic righteousness, but “whatsoever is not of faith is sin.” Rom. 14:23.

Second.—The design of baptism.—This is a confession of personal faith in Christ as a Savior from sin. This also was shown in the previous chapter, where we answered at large the perversions of the design of the ordinance. It is not pertinent to repeat that argument, only to say as Paul does: “For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.” Gal. 3:26, 27. Everywhere in the scriptures baptism follows closely after faith, and as embodying faith in form and obedience. No other design can be shown as belonging to baptism.

Third.—The act commanded.—And here we come to strongly controverted grounds. The Roman Catholic church, resting the definition of doctrines on the infallibility of the pope, while admitting that immersion was the primitive and apostolic baptism, justifies sprinkling and pouring for baptism on the grounds of this infallibility. The Greek Catholic church rejecting the infallibility of the pope, rejects also sprinkling and pouring as popish departures from the primitive and apostolic baptism, and now, as well as through the entire history of the Greek church, immerse, even their infants.

Protestant pedobaptists have been met with the greatest difficulty in justifying sprinkling and pouring for baptism. Claiming to throw off, as they do, the traditions of Rome, and to rest their claim on the scriptures, they have sought to justify the departure in two ways.

(a) By evolving baptism out of the ceremonial cleansings of the Old Testament.

(b) While the more learned and conscientious of them admit that the primitive and apostolic baptism was immersion, they tell us "it is only an outward form, and as such it is of little importance as to the exact form, so the baptized has inwardly the thing intended."

The question may be asked: Is baptism of such little importance as to be treated with such indifference as this? We think not. The form embodies the fact for which baptism stands. That fact is death, burial, and resurrection, which are essential and vital to its meaning. A change of the form has been attended with a change of the fact embodied. It is held by Protestant pedobaptists pretty generally, to symbolize the pouring out of the Holy Spirit, thus changing the fact embodied to suit the change in the form of the act. In determining what the Savior meant to be done when he commanded to baptize, we have recourse to the current use of the word chosen to express the act to be done.

There is no controversy over the meaning of the term used, till we come down to the sixteenth century. True, the Roman Catholic church practiced affusion prior to that time, but resting it on the infallible decrees, they found no occasion to controvert the meaning of the term used. That was a work left for the reformation to do.

Let us now examine into the meaning of the word *baptidzo*, as used by the Greek speaking people.

(1) Its meaning as defined by the lexicons:

LIDDELL & SCOTT give for *baptidzo*, "to dip in or under water."

THAYER'S New Testament lexicon gives. 1. *Properly* to dip repeatedly, to immerge, to submerge. 2. To cleanse by dipping or submerging. To this agrees substantially all lexicons, says PROF. STEWART, of Andover. "*Baptidzo* means to dip, plunge, or immerse into a liquid. All lexicographers and critics of any note are agreed on this." *Bib. Repos.*, p. 298.

This is a practical surrender of the lexicons to immersionists, by this learned pedobaptist. How are we to take the meaning of words? They are signs of ideas, and each word must have some primary idea which it is peculiarly fitted to express.

ERNESTI, p. 14, lays down some general laws for determining the meaning of words, thus: "(a) Every word must have some specific idea, or notion, which we call meaning. Were this not so, words would be meaningless and useless. (b) The literal, which is also called the grammatical sense of a word, is the sense so connected with it that it is first in order, and is spontaneously presented to the mind as soon as the sound is heard. This meaning is always (save in one lexicon, i. e., Stockius) placed first in lexicons, and is known as the primary meaning." "(c) The primary or literal meaning is the only true one." This is so obviously true that it seems no one would question it. Whatever figurative meaning any word may have, that meaning can be such only as it derives from the literal meaning upon which it must rest.

BLACKSTONE, in his Com. on Eng. Law, volume 1, pages 59, 60, lays down some similar rules for determining the meaning of words. He says in substance:

(a) "Words are generally to be understood in their usual and most known signification; not so much regarding the propriety of grammar as their general popular use."

(b) "If words happen still to be dubious, we may establish their meaning from the context."

(c) "The meaning of words may be established by having a regard to the subject-matter."

(d) "As to effect, if the effect is absurd when taken literally, we must deviate from the literal meaning."

(e) "If still dubious, we may establish the meaning by considering the reason and spirit of it, or the cause that led to it." *Immersion*, as the meaning of *baptizso*, will stand the test of any one of these rules, while neither sprinkling nor pouring will, as we shall have occasion to see at the close of this section.

(2) To *immerse* is the meaning of *baptidzo* in classic Greek.

T. J. CONANT, who was appointed by the Bible Union to prepare an historical and philological treatise on the use of the word in all periods of Greek literature, after having investigated its use during the whole period, and citing two hundred and thirty-six examples, arrives at the following conclusion relative to its use in the New Testament. We omit his references to examples cited, as such would be of no

profit to the reader without his book. He says: "The word *baptizeine*, during the whole existence of the Greek as a spoken language, had a perfectly defined and unvarying import. In its literal use it meant, as has been shown, to put entirely into or under a liquid, or other penetrable substance, generally water, so that the object was wholly covered by the inclosing element. By analogy, it expressed the *coming into a new state of life or experience*, in which one was, as it were, inclosed and swallowed up, so that, temporarily or permanently, he belonged wholly to it.

"The word was a favorite one in the Greek language. Whenever the idea of total submergence was to be expressed, whether literally or metaphorically, this was the word which first presented itself. The connection might be of the most elevated and serious, or of the most familiar and even ludicrous matter. It was a daily household word, employed in numberless cases when the use of the word 'baptize' would be a profanation. Salt, wool, the hand; a pole, a cork, a net, a fishspear, a bladder, an ape, an insect, a salad, were with perfect propriety said to be baptized (immersed). A man was baptized (immersed) when he was ducked in sport or revenge, or was accidentally submerged by a swollen stream. A ship was baptized (submerged), when she was overloaded and sunk. So, metaphorically, one was baptized (immersed), in calamities, when he was swallowed up by them as by an engulfing flood; in debts, when he owed vast sums and had no means of paying them; in wine, when his faculties were

totally overborne and prostrated by it; with sophistries, when his mind was wholly confounded by them. The relation in which it was used associated with it, for the time being, ideas peculiar to that relation; but the word itself, protected by the daily and hourly repetition in common life of the act which it described, retained its primary meaning and force unchanged. It was a familiar term, understood by all because all used it in their everyday conversations, which our Savior employed when prescribing the initiatory rite of his church. It conveyed to the minds of the disciples a meaning as clear and definite as the words *to eat* and *to drink*, in his institution of the supper. The claim, that he used it with any other meaning than that which has been exhibited in this treatise, originated in ignorance of the literature of the world. No one, it is presumed, with a full knowledge of the case, would assert that the Savior employed it in a new sense, unknown to those whom he addressed; for that would be to charge that he used it with the intention, or at least with the certainty of being misunderstood." Baptizeine, pp. 134, 136. Such the use of the term in Greek literature. So all scholars have understood, and admitted down through the ages. The post-Christian use of the word will demonstrate this to be true.

(3) *Church requirements and practice.* The Greek church has always immersed, having never admitted anything else as answering to the requirements of the meaning of the word. In Goar's *Euchologion* or ritual of the Greek church the following order:

“Office of the holy immersion (baptism). And when the whole body is anointed, the priest immerses (baptizes) him (the child), holding him erect and looking toward the east, saying: ‘The servant of God (*name*) is immersed (baptized) in the name of the Father, and of the Son, and of the Holy Spirit, now and ever, and to ages of ages, amen.’” It would seem strange that the Greek church would practice immersion, if it were not required in the meaning of the word.

But the Roman Catholic church in “Order of Sacraments, composed by Pope Gregory I,” prescribes this order: “The font being blest, and he holding the infant by whom it is to be taken up, let the priest inquire thus: ‘What is thy name? (*Answer*). Dost thou believe in God, the Father Almighty, creator of heaven and earth! *Answer*: I believe. And in Jesus Christ, his only Son our Lord, who was born and suffered? *Answer*: I believe. Dost thou, also, believe in the Holy Spirit, the holy Catholic church, the remission of sins, the resurrection of the body? *Answer*: I believe. *Then let the priest baptize with trine immersion, once only invoking the Trinity, saying*: And I baptize thee in the name of the Father (*and let him immerse once*), and of the Son (*and let him immerse a second time*), and of the Holy Spirit (*and let him immerse a third time*).” According to the doctrine of infallibility, the Romish church is bound to this ritual for all time.

In the “Book of Common Prayer and Administration of the Sacraments,” the church of England prescribes this order: “Then the priest shall take the

child in his hands, and ask the name. And naming the child, shall dip it in the water thrice. First dipping the right side; second, the left side; the third time dipping the face toward the font; so it be discreetly and warily done, saying: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And if the child be weak, it shall suffice to pour water upon it, saying the aforesaid words." The definition given to baptism in the rituals of these churches, is supported, not only by their own scholars, but by those of all other pedobaptist communions.

We quote the following from the GRAVES-DITZLER debate on the mode of baptism, because of their being collated, but not without having verified them.

(4) *The Eastern or Greek church historians, A. D. 350 and on.*

GREGORY, A. D. 300, says: "We are buried with Christ by baptism, that we may also rise with him."

BASIL, A. D. 360: "By three immersions the great mystery of baptism is accomplished."

AMBROSE, 374: "Thou saidest I do believe, and wast immersed in water, that is, thou wast buried."

CHRYSOSTOM, 398: "To be baptized and plunged in the water, and then to emerge, or rise again, is a symbol of our descent into the grave, and our ascent out of it."

STOURDZA says: "The church of the west (referring to the Roman Catholic church) has, then, departed from the example of Jesus Christ; she has obliterated the whole sublimity of the exterior sign. *Baptism* by

aspersion is, as if one should say, *immersion* by *aspersion*, or any other absurdity of the same nature."

DR. WHITBY: "The observation of the Greek church is this, that he *who ascended out of the water*, must first *descend down into it*."

DR. WALL: "The Greek church in all the branches of it does still use immersion." Hist. of Inf. Bap., part II, ch. IX.

DEYLINGIUS: "The Greeks retain the rite of immersion to this day, as Jeremiah, the patriarch of Constantinople, declares." De Prudent Pastoral, part III, ch. III, 26.

BUDDEUS: "That the Greeks define immersion is manifest, and has been frequently observed by learned men, which Ludolphus informs us is the practice of the Ethiopians." Theol. Dogmat., b. v, c. i, 5.

SCHUBERT: "It is the opinion of the Greeks that the true baptism of Christ is administered, not by the applications of water in any way, but by immersion, or by hiding the person to be baptized under water." Instit. Theol. Polem., part II, ch. III, 12.

RUSSIAN CATECHISM: "This they (the Greek church in Russia) hold to be a point *necessary*, that no part of the child to be undipped in the water." In Booth on Bap., vol. II, p. 414.

The bishop of Cyclades published at Athens, Greece, in 1837, a book entitled, *The Orthodox Doctrine*. Speaking of sprinkling he says: "Where has the pope taken the practice from? Where has the western church seen it adopted, that she declares it to be right?"

Has she learned it from the baptism of the Lord? Let Jordan witness, and first proclaim the immersions and emersions. From the words of our Lord: Hear them aright. Disciple the nations, then baptize them. He says not then anoint them, sprinkle them; but he plainly commissions his apostles to baptize. The word *baptidzo* explained, means a veritable *dipping*, and in fact a *perfect dipping*. An object is baptized when it is completely concealed. This is the proper explanation of the word *baptidzo*. Did the pope, then, learn it from the apostles, or from the word and the expression, or from the church in the splendor of her antiquity? Nowhere did such a practice prevail; nowhere can a scripture passage be found to afford shelter to the opinions of the western church." In Bap. Mag. 1849.

PROF. STUART: "The mode of baptism by immersion, the Oriental church has always continued to preserve even down to the present time."

The REV. C. G. JONES, of Lynchburg, Va., wrote recently to Dr. A. Diomedes Kyriasko, professor in the University of Athens, Greece, asking his understanding of the meaning of *baptidzo*. Replying he says:

"ATHENS, August, 1890.

"DEAR SIR: The verb *baptizo* in the Greek language never has the meaning of *to pour* or *to sprinkle*, but invariably that of *to dip*. In the Greek church, both in its earliest times and in our days, to baptize has meant *to dip*. It is through this process that our church baptizes and always has baptized both infants belonging to Christian families and adults turning

from any other religion to Christianity; i. e., by *dipping* them thrice into water. Thus also (meaning by *dipping*) used the apostles to baptize. Were it not so, Paul could not have compared baptizing to the death of Christ, saying that in baptism we are buried with Christ and are risen with him; that is to say, the old man in us has been buried, and the new man fashioned according to the likeness of Christ risen again. Since baptism, therefore, by the cleansing of the soul, this idea can only be clearly represented by the entire *dipping* of the body into water, and not by *sprinkling* or *pouring*." Western Recorder, Sept. 25, 1890.

Thus for fifteen centuries, and comprising the whole period of the history of the Greek church, she has invariably practiced immersion in baptizing, and has refused to authorize any other so-called form to take its place. The united voice of her scholars and historians is of great weight in determining what is the meaning of the term used by Christ, since the Greek language is native with them. They are as well qualified to define a Greek term as English scholars are to define an English term. According to them the term invariably means to immerse. And more, they tell us it never has the meaning of *pour*, or *sprinkle*. Hence *pour* or *sprinkle* for baptism could not have been thought of by Christ, for the manifest reason that the word selected had not the remotest relation to either, and to have commanded either *pour* or *sprinkle* through *baptidzo*, would have been to obscure his meaning to those to whom he gave the command at first.

(5) *But to this agrees the testimony of the historians of the Latin or Roman Catholic church.*

BISHOP BOSSUET says: "We are able to make it appear, by the acts of councils and by ancient rituals, that for *thirteen hundred years* baptism was thus administered (by immersion) throughout the whole church, as far as possible." Stennett ad Russen, p. 176.

DR. BREMER says: "Thirteen hundred years was baptism generally and regularly an immersion of the person under the water, and only in extraordinary cases a sprinkling or pouring with water; the latter was moreover, disputed as a mode of baptism, nay even forbidden." Hist. Exhib. of Admin. of Bapt. from Christ to our Own Times, p. 306.

BEDE, born A. D. 672, died 735, a church historian, says: "He who is baptized is seen to descend into the font; he is seen to ascend out of the water."

J. MALDONATUS, teacher and commentator, died 1583, says: "For, in Greek, to be baptized is the same as to be submerged." Com. on Matt. 20:22, Luke 12:50.

F. E. DE MEZERAY (1610-1683) a French historian of much note, says: "In baptism in the twelfth century they plunged the candidate in the sacred font to show them what operation that sacrament hath on the soul." Speaking of its administration up to the fourteenth century he says, "Baptism remained in the Catholic church the same, and was performed by dipping or plunging, not by pouring or sprinkling." Mezeray's Hist. of France.

BRENARD PICART (1663–1733) says: “Baptism by ablution or aspersion was not known in the first century of the church, when immersion was only used, and it is said it continued so till St. Gregory’s time.” *Relig. Ceremo.*, vol. 2, p. 82.

A. BOWER (1686–1766) says: “Baptism by immersion was undoubtedly the apostolic practice, and was never dispensed with by the church except in cases of sickness.” *Hist. of the Popes*, vol. 3, p. 110.

These men, all of them Roman Catholic scholars and historians, tell us that in apostolic times, and for thirteen centuries following, the practice was to immerse or dip, when baptizing, and that pouring or sprinkling was only allowed in extreme cases of sickness. Such testimony is of great weight, coming as it does from those who now practice pouring and sprinkling for baptism. It ought to be said, however, to the credit of the Roman Catholic church, that she does not claim that the scriptures sanction either, but that the pope, as the vicegerent of Christ, can change laws and customs. Thus she claims to possess the power to make the change in the act of baptism.

(6) *The scholars and historians of the Anglican or Episcopal church are agreed that immersion was the apostolic practice.*

DR. WHITBY: “And this *immersion* being rigorously observed by all Christians for thirteen centuries, and approved by our church,” that is, approved by the Church of England.

BINGHAM: "The ancients thought that *immersion*, or burying under water, did more lively represent the death, burial, and resurrection of Christ, as well as our own death to sin, and arising again into righteousness." Chris. Antiq's. And, again, in his Origins, the same author says: "As this (dipping) was the original apostolic practice, so it continued the *universal* practice of the church for many ages."

DR. WM. CAVE (1637-1713), a learned divine, church historian, and chaplain to Charles II, says: "The party to be baptized was wholly immersed or put under water, whereby they did more notably and significantly express the three great ends and effects of baptism." Prim. Christ., p. 1, ch. x.

DR. GEORGE GREGORY (1754-1808): "The initiatory rite of baptism was (in the first century) publicly performed by *immersing* the whole body." Hist. of the Ch., vol. 1, p. 53.

DR. A. P. STANLY, born 1815, an eminent English scholar, divine, and historian, professor of church history at Oxford, dean of Westminster, chaplain to the Prince of Wales: "There can be no question that the original form of baptism * * * was complete immersion in the deep baptismal waters, and for at least four centuries any other form was either unknown or disregarded, unless in case of dangerous illness as an exceptional, almost a monstrous, case. To this form the Eastern church (Greek) still rigidly adheres, * * * and the Byzantine empire absolutely repudiates and ignores any other mode of administration as essentially invalid." Eastern Church, p. 117.

And again the same author speaking of John's ministry, says: "He came 'baptizing'—that is, signifying to those who came to him, as he plunged them under the rapid torrent, the forgiveness and forsaking of their former sins, etc."

DR. WM. WALL, M. A. (1645-1727), eminent writer on the history of infant baptism, says: "This (immersion) is so plain and clear by an infinite number of passages, that one can not but pity the weak endeavors of such pedobaptists as would maintain the negative of it; so we ought to disown and show a dislike of the profane scoffs which some people give to the English anti pedobaptist merely for the use of dipping, when it was, in all probability, the way by which our blessed Savior, and for certain, was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest, one says. The custom of the Christians in the near succeeding times (to the apostles) being more largely and particularly in books, is known to have been generally or ordinarily a total immersion." *Hist. Inf. Bap.*, pt. ii, ch. ix, sec. 2. And its defense, p. 131. This pedobaptist author is more severe on his brethren, who try to prove that immersion was not the apostolic practice, than Baptists are. He styles it "a want of honesty." Again he says, "What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be under-

stood only in reference to *those western parts* of Europe, for it is used ordinarily nowhere else. The Greek church still uses immersion, and so do all other Christians in the world, except the Latins.

“All those nations of Christians that do now or formerly did, submit to the authority of the bishop of Rome do ordinarily baptize their infants by pouring or sprinkling; but all other Christians in the world, who never owned the pope’s usurped power, *do and ever did, dip their infants* in the ordinary use, * * * All the Christians in Asia; all in Africa, and about one third part of Europe are of the last sort.” Hist. Inf. Bap., pt. ii, ch. ix, p. 376, ed. 3.

He tells us that immersion, the apostolic practice, continued to prevail in all countries where the pope’s usurped power did not prevail.

The first case recorded, of pouring or sprinkling for baptism, is that of Novatian. “There is no earlier record, that Mr. Wall could discover, than in the case of Novatian, about the middle of the third century. This man while unbaptized, as Eusebius records (Eccles. Hist. I, vi, ch. 43), fell into a dangerous disease, and because he was very likely to die, was baptized in bed where he lay (*en klinu perchuthinta*—i. e., *sprinkled over in bed*, or *water poured all over him*) if that might be termed baptism. Novatian recovered; and the following circumstance preserves the view the church took of his baptism: The See of Rome became vacant A. D. 251. Two persons were chosen to succeed; namely, Cornelius, ‘chosen by the major part,’ and this Nova-

tian, in a 'schismatical way.' Cornelius writes a long letter to Fabius, bishop of Antioch, in which he describes the case of Novatian, and says, 'that Novatian came not canonically to his order of priesthood, much less was he capable of being chosen bishop.' Let the reader mark the reason assigned, 'for that all the clergy, and a great many of the laity, were against his being chosen presbyter, because it was not lawful (they said) for any one that had been baptized in his bed (Greek, as above, *poured over*) as he had been, to be admitted to any office of the clergy.' " Pengilly's Script. Guidé to Baptism, p. 77.

DR. WALL again says: "In England there seems to have been some priest, so early as the year 816, that attempted to bring in the use of baptism by affusion in the public administration, for Spleman recites a canon of a council in that year: 'Let the priests know, that when they administer holy baptism, they must not pour the water on the head of the infant, but they must always be dipped in the font.' " Hist. Inf. Bap., vol 1, p. 714.

DR. GEORGE WADDINGTON, an eminent church historian, says: "The ceremony of immersion, the oldest form of baptism, was performed in the name of the three persons of the Trinity." Ch. Hist., ch. II, sec. 3.

B. B. SMITH, bishop of the Episcopal church of Kentucky, says: "We have only to go back six or eight hundred years, and immersion was the only mode except in the case of a few baptized on their beds at the real, or supposed approach of death. * * *

Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic.

* * * The bowl and sprinkling are strictly Genevan in their origin; that is, they were introduced by Calvin at Geneva." Hist. Baptism.

We close the testimony from scholars and historians of the Episcopal church, with the following from the *Christian Commonwealth*:

"There appeared in the *Christian Commonwealth*, London, England, March 1, 1889, the following answer to the query, 'Does the Greek word baptizo ever mean to sprinkle or pour?'" *Inquirer*.

"Etymologically it can not mean to sprinkle or pour. Of course its present theological meaning is to either immerse, sprinkle, or pour, or rather that is the current use of the word. Nevertheless, to understand its original meaning, we must necessarily go back to the Greek language, and if our querist will consult the Greek lexicons he will find there is not a single standard Greek lexicon, in any language, which gives the meaning to sprinkle or pour. All the lexicons speak practically the same thing, and say that it means to dip, plunge, immerse, etc. A recent writer made the following suggestion, which seems to have considerable in it: 'The three Greek words, viz., *baptizo*, meaning *dip* or *immerse*; *rantizo*, meaning *scatter*, or *sprinkle*; and *eccheo*, meaning *pour*, are not synonymous words meaning the same thing, but are three different words, having three different meanings. These three words analyzed have the following forms: First,

baptize; second, rantize; third, eccheize. And when translated, we have for the first, *dip* or *immerse*; for the second, *scatter* or sprinkle; for the third, *pour*. Now, as we had the anglicized form of the Greek word baptizo (the word baptize) I suggest we use the two Greek words *rantizo* and *eccheo* in their aglicized forms also, until they translate *baptizo* as they have *rantizo* and *eccheo*. We should never say baptize by immersion. How could a man be baptized in any other way? He must be *dipped* if baptized. To *rantize* or *ecchize* is not to baptize now, nor never was." Such is the united voice of the scholarship of the Episcopal church.

(7) *To what has been said agrees the testimony of the scholars and historians of the Lutheran church.*

DR. J. L. MOSHEIM (1695–1755): It will assist in appreciating what this distinguished scholar says, to know who he was. He was a preacher of great note. A theologian of renown. A historian of world wide fame. Was professor in Denmark and Brunswick. Also theological professor and chancellor of the university of Goettingen. He was author of over one hundred and fifty different works.

In speaking of the first century he says: "The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for that purpose, and was performed by *an immersion of the whole body in the baptismal font*." Of the second century he says: "The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the

devil and his pompous allurements, *were immersed under water* and received into Christ's kingdom."

Of the fourth century he says: "Baptismal fonts were now erected in the porch of each church for the more commodious administration of that initiating sacrament." McLain's Mosheim, vol. 1, pp. 46, 69, and 121.

DR. T. A. W. NEANDER (1789-1860): He was doubtless the foremost church historian of his age. He was also theological professor in the university of Berlin for thirty-eight years. He says: "In respect to the form of baptism, it was in conformity with the original institution, and the original import of the symbol, performed by *immersion*, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same." Ch. Hist., vol. 1, p. 310. And again, "Baptism was originally administered by immersion, and many of the comparisons of Paul allude to this form of administration."

Once more, in his letter to Judd, an eminent Baptist, he says: "As to your question on the original rite of baptism there can be no doubt whatever, that in the primitive times the ceremony was performed by *immersion*, to signify a complete immersion into the new principle of life divine, which was to be imparted by the Messiah. When Paul says that through baptism we are buried with Christ and rise again with him, he unquestionably alludes to the symbol of dipping into and rising again out of the water. The practice of immersion in the first century was, beyond

all doubt, prevalent in the whole church." Appendix to Judd's Review of Stuart.

DR. WINER: "Affusion was at first applied only to the sick, but was gradually introduced for others, after the seventh century, and in the thirteenth became the prevailing practice in the west." Lect. Christ. Antiq.

VAN COLLEN says: "*Immersion* in water was general until the thirteenth century; among the Latins it was then displaced by sprinkling, but retained by the Greeks." Hist. Doct., vol. II, p. 303.

RALPH HOSPINIAN, who was the author of a history on the errors of popery, and also a history of Jesuits, says: "Christ commanded us to be baptized, by which word it is certain immersion is signified." Hist. Sac. L. 2, ch. II, p. 30.

DR. J. C. W. AUGUSTI (1772-1841), professor of theology in the university of Breslau and Bonn, says: "The word baptism accords to etymology and to usage, and signifies to immerse, submerge." Hinten's Hist. Bap., p. 55. And in his Archaeology, Augusti remarks: "Immersion in water was general until the *thirteenth century* among the Latins, it was then displaced by sprinkling, but retained by the Greeks." Arche., vol. V, p. 5; vol. VII, p. 229.

J. C. L. GIESELER (1793-1854), theological professor in the university of Bonn and Goettingen, has this to say: "For the sake of the rich, the rite of sprinkling was introduced." Ch. Hist., Ger. Ed., vol. III, p. 274.

DR. J. H. KURTZ, theological professor in the university of Dorpt, remarks: "Baptism was administered by complete immersion." And again, "Baptism was performed (third century) by thrice immersing, during which the formula of baptism was pronounced, sprinkling was only common in case of the rich." Ch. Hist., p. 119.

PROF. J. BOHMER says: "The place of administering baptism was not the church, but a river, in which people were dipped in the presence of witnesses." Handbook on Bap., p. 141, Ingham's.

These men, thus far quoted, all of them eminent Catholic and pedobaptist church scholars, historians, and theological professors, have, while practicing affusion, conceded to the Baptists the following points concerning the correctness of their position on the question of the "form" of baptism commanded by Christ:

First. That the word (*baptizo*) chosen to express the form of act, meant, always, to *immerse*.

Second. That the apostles and primitive Christians so understood its meaning, and so universally immersed till the middle of the third century.

Third. That the first case of affusion for baptism was that of Novatian, and was performed thus because of his extreme sickness; it was thought he would not recover.

Fourth. From this time forward till the beginning of the fourteenth century sprinkling for baptism was allowed by the Roman Catholic party to the sick

(called clinic baptism) and to a preferred class, the rich.

Fifth. That in 1311 a council at Ravenna declared sprinkling and immersion indifferent.

Sixth. That affusion is, and has always been, rejected by the Greek church and all other Christian people who deny the power of the pope.

These facts conceded as they are by the abettors of sprinkling ought to be enough to convince all candid men, that the will of the Lawgiver is complied with in nothing for baptism, but the immersion of the whole body in water. But we are not done with our proof from pedobaptist scholars that we are scripturally correct in immersing.

(8) *Our eighth proof is based on what the scholars and historians of the Presbyterian church have to say of the apostolic practice in baptizing.*

J. G. ALTMAN (1697–1758), historian, divine, and professor of moral philosophy and Greek at Berne, says: “In the primitive church persons to be baptized were not sprinkled, but entirely immersed in water, which was performed according to the example of John the Baptist.” On I Cor. 15:29, sec. 8.

DR. PHILLIP SCHAFF, Ph. D., born 1819 and still living, author of many valuable works on church history, the Schaff–Herzog Encyclopedia of Religious Knowledge; and also professor of theology at Mercersburg, Penn., has this to say: “The usual form (in the apostolic church) of the act was immersion, as is plain from the original meaning of the Greek, *baptizein*

and *baptismos*." And again: "Immersion, and not sprinkling, was unquestionably the original, nominal form (of baptism). This is shown by the very meaning of the Greek word *baptidzo*, *baptisma*, and the analogy of the baptism of John, which was performed in the Jordon (*en*), Matt. 3:6, compare with 16, also *eis ton Jordanen* (into the Jordan), Mark 1:9, furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea, I Cor. x:2, with the flood, I Pet. iii:21; with a bath, Eph. v:26, Titus, iii:5; with a burial and resurrection, Rom. vi:4, Col. ii:12; finally by the general usage of ecclesiastical antiquity, which was *always immersion*, as it is to this day in the Oriental, and also in the Graeco-Russian churches, pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death." Hist. Apos. Ch., p. 568.

This frank and candid concession by one of the most distinguished pedobaptist scholars living ought to put to shame his less eminent coajutors, who are laboring to extort a meaning from the word, that it never had.

J. A. TURRETIN (1671-1737), professor of church history at Geneva, remarks: "And indeed baptism was performed in that age and in those countries by immersion of the whole body into water." Com. on Rom. 6:3 and 4.

P. A. LIMBORCH, professor of theology in the university at Amsterdam, and an extensive writer, has this to say: "Baptism, then, consists in washing or

rather immersing the whole body into water, as was customary in the primitive times." Syst. Div., 3, v., ch. 27, sec. 1 on Rom. 6:4. And again: "The apostle alludes to the manner of baptizing, not as practiced at this day, which is performed by sprinkling of water, but as administered of old in the primitive church, by immersing the whole body in water, a short continuance in the water, a speedy emersion out of the water.

* * * Baptism is a figure and mark of our spiritual burial, for by that immersion into water, and continuance under the water which represents a burial, baptized persons express their being buried to sin." Com. on Rom. 6:4.

F. SPAUKEIM, author of a church history, who died 1701, says: "This rite of immersing and bringing out of the baptismal waters was common and promiscuous in the apostolic age, hence the apostle alludes to it as a rite common to all Christians. Rom. 6:4; Col. 12:12." Disput. De. Bap. pro. Martius, p. 19.

"To be baptized is denominated by Paul as being buried, according to the ancient manner of baptizing; for immersion is a kind of burial and emersion, a resurrection, to which the apostle alludes. Col. 2:12. So Christ being baptized went up out of the water. Matt. 3:16. The same is related concerning the Ethiopian eunuch. Acts 8:38." Dubiorum Evang., pt. 3, dub. 24, sec. 2.

"In the primitive church immediately subsequent to the age of the apostles, this (immersion) was undoubtedly the common mode of baptism. The utmost

that can be said of sprinkling in that early period is that it was, in a case of necessity, permitted as an exception to a general rule. This fact is so well established that it were needless to adduce authorities in proof of it.

* * * It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism became generally prevalent; the practice of immersion continued even unto the thirteenth or fourteenth century. Indeed, it has never been formally abandoned, but is still the mode of administering baptism in the Greek church and in several of the Eastern churches." Ancient Christ. Ex., ch. 19, sec. 10.

JOHN CALVIN, the founder of the Presbyterian church, says: "The word baptize signifies to *immerse*; and it is certain that immersion was the practice of the ancient church." Inst., S. 4, ch. 15, sec. 19.

JAMES MACKNIGHT (1720-1800), for twenty years moderator of the general assembly of Scotland, author of many different works, among which were commentaries on the scriptures. He says: "Jesus submitted to be baptized—that is, buried under the water—by John, and to be raised out of it again, as an emblem of his future death and resurrection. * * * In like manner the baptism of believers is emblematic of their own death, burial and resurrection. * * * Planted together in the likeness of his death. The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seed in the earth, because the effect in both cases is a reviviscence to a state of greater perfection." Apost. Epis., note on Rom. 6:4, 5.

DR. GEO. CAMPBELL (1719–1796), theological professor, historian, translator, and president of Marischal College, Scotland, remarks: “The word baptism, both in sacred and classical, signifies to dip, to plunge, to immerse. Had *baptidzo* been employed in the sense of *raino*, to sprinkle (which as far as I know, it never is, in any use, sacred or classical), the expression would doubtless have been, ‘I baptize water upon you.’”

DR. THOMAS CHALMERS, a most eminent scholar and critic, says: “The original meaning of the word baptism is immersion. We doubt not that baptism was administered in the apostles’ days by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of a baptism by an immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation—in the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending, to emerge into a second or new life,” Lecture xxx, on Rom. 6:3–7. Such is the language of perhaps the most profound scholar the Presbyterian church has ever produced.

ISAAC CASAUBON (1559–1614), professor of Greek at Geneva for fourteen years says: “This was the rite of baptizing, that persons were plunged into the water, which the very word *baptizein*, to baptize, sufficiently declares; which, as it does signify *dunein*, to sink to

the bottom and perish, so doubtless it is not *epipoladzein*, to swim on the surface. For these three words *epipoladzein*, *baptidzein* and *dunein* are of different significations. Whence we understand it was not without reason, that some long ago insisted on the immersion of the whole body in the ceremony of baptism; for they urge the word *baptizein*, to baptize." Annot. on Matt. 4:15.

"In baptism we emerge out of a sepulchre of water and pass, as it were, into a new life." P. Van Mastricht, in Theoret. Prac. Theol., b. 7, ch. iv, sec. 10. Again the same author says: "Immersion was used by the apostles and primitive churches." Rom. 4:3, 4, 5. Ibid., sec. 9.

JAMES BASNAGE, a man of great learning, a church historian, who died in 1723, says: "This (the response of Pope Stephens in the year 754) is accounted the first law against immersion. The pontiff, however, did not dispense with immersion, except in cases of extreme necessity. This law, therefore, did not change the mode of dipping in public baptism, as it was not till five hundred and fifty-seven years after that the legislature in a council at Ravenna in the year 1311 declared immersion and pouring indifferent." Monumenta, vol. 1, Prefat. ch. v, sec. 4.

G. DIVDATI (1576-1649), professor of Hebrew and theology at Geneva, remarks: "In baptism, being dipped in water according to the ancient ceremony, it is a sacred sign unto us that sin ought to be drowned in us by God's spirit."

RICHARD BAXTER (1615–1691), an author of great repute, having written about one hundred and fifty-five works, among which is his celebrated “Saints Rest,” says on Matt. 3:6: “We grant that baptism then (in primitive times) was by washing the whole body. In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, so we are dead and buried to sin.”

DR. JOHN W. NEVIN, born 1803, ten years professor of Hebrew and biblical literature in the theological seminary at Allegheny City, also president of the theological seminary at Mercersburg, Penn., and an author of repute, and editor of the *Mercersburg Review*, said in the *Review*: “It needs but ordinary scholarship, and the freedom of mind unpledged to mere party interests, to see and acknowledge here (that the Baptists have) a certain advantage on the subject of baptism. The original sense of the word *baptidzo* is on the whole in their power. It corresponds with the idea of immersion much more than with the idea of sprinkling.”

S. CURCELLOUS, a learned and celebrated theologian and professor at Geneva and Amsterdam, who died 1659, says: “Baptism was by plunging the whole body into water. Nor did the disciples that were sent out by Christ administer baptism afterward in any other way.” B. v, ch. 2.

D. CHAMIERUS, an extensive writer on systematic divinity, and professor at Montauban, who died in 1621, remarks: “Immersion of the whole body was

used from the beginning, which expresses the force of the word baptize, whence John baptized in a river. It was afterwards changed into sprinkling, though it is uncertain when or by whom it commenced." Panstart. Cathol., tom. 4 L. v, ch. 2, sec. 6.

VENEMA: "The word *baptizein*, to baptize, is nowhere used in the scriptures for sprinkling." Inst. Hist. Eccl. Vet. and Nov. Test., tom. III., sec. 13, 136.

H. ALTING: "The word baptism properly signifies immersion; improperly, by a metonymy of the end, washing." Loci. Commun., pars. I, loc. 12.

TURRETIN: "The word baptism is of Greek origin, and is derived from the verb *bapto*, which signifies to dip, and to dye; *baptizein*, to baptize, to dip into, to immerse." Ins. loc. XIX, quaes. xi, sec. 4.

DR. REES: "Gr. *Bapto et Baptidzo mergo et mergito*. Voss Etym. To dip or merge frequently, to sink, to plunge, to immerge." "The word baptism is derived from the Greek *baptidzo*, and means literally dipping or immersing." Ency. Art. Bay.

WITSIUS: "It can not be denied, that the native signification of the word *baptein* and *baptidzein* is to plunge, to dip." Aecon. Foecl. I, IV., c. 16, sec. 13.

"It is certain that both John the Baptist, and the disciples of Christ, ordinarily practiced immersion." Econ. of the Cov., b. 4, c. 16, 13.

J. G. ALTMAN (1697-1758), professor of moral philosophy and Greek at Berne, says: "In the primitive church persons to be baptized were not sprinkled, but entirely immersed in water, which was performed

according to the example of John the Baptist." On I Cor. 15, 29, sec. 8.

DR. L. COLEMAN, a church historian, born 1796, observes: "The term baptism is derived from the Greek *baptidzo*, with its derivatives *baptismos* and *baptisma*, baptism. The primary signification of the original is, to dip, to plunge, to immerse. The obvious import of the noun is immersion." Christ. Antiq. p. 255.

J. F. STAPFER: "By baptism we understand that rite of the New Testament church commanded by Christ, in which believers, by being immersed in water, testify their communion with the church." Instit. Theol. Polem., tom. I, cap. III, sec. 1635.

JACQUES SAURIN (1677-1730), author of twelve volumes of sermons and other works, says: "Paul says, 'we are buried with him by baptism into death;' that is the ceremony of wholly immersing us in water when we were baptized." Sermons, vol. III, p. 171.

THEODORE BEZA (1529-1605), than whom no Presbyterian scholar is more historic, says: "But *baptidzo* signifies to dip, since it came from *bapto*, and since things to be dyed are immersed." On Matt. 3:13.

DR. M'CRIE: "We do not hold that the word baptize signifies to pour or sprinkle. This was never our opinion." On Bap., p. 32.

Here is the testimony of thirty of the most eminent scholars, historians, and divines of the Presbyterian church that have ever lived, all giving their testimony one way. They tell us that the primitive baptism was

by immersion, and prove it, *first*, by the word used, and, *second*, by the comparisons of baptism to a burial, a bath, a washing, etc.

They declare that sprinkling and pouring were departures, allowed at first only in extreme cases of sickness, and that immersion was the rule till the council at Ravenna, in 1311, made them indifferent, thus creating the privilege to choose between three pretended forms for one act. How anyone can stand up and argue that sprinkling is obeying in the act Christ commanded, I shall not undertake to say, but will subjoin the testimony of still another eminent Presbyterian as the best answer that could possibly be given.

DR. GEORGE CAMPBELL, a distinguished Presbyterian divine in Scotland, says: "Another error in disputation, which is by far too common, is, when one will admit nothing in the plea of an adversary to be of the smallest weight. * * * I have heard a disputant of this stamp, *in defiance of etymology and use*, maintain that the word rendered in the New Testament baptize, means more properly to sprinkle than to plunge, and, *in defiance of all antiquity*, that the former method was the earliest, and for many centuries the most general, practice in baptizing. One who argues thus in this manner, never fails, with persons of knowledge, to betray the cause he would defend; and though, with respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood, even in support of the truth." Lecture 10.

(9) *Our ninth proof is based on the concessions of the historians of the Congregational church.* Though practicing sprinkling and pouring for baptism, they concede that immersion is the New Testament baptism.

DR. JAMES MURDOCH (1776-1856), a graduate of Yale, professor of languages in the university of Vermont, and professor of rhetoric and church history in the theological seminary of Andover, and author of many valuable works, says: "The baptistries were properly buildings adjacent to the churches, in which the catechumens were instructed, and were a sort of cisterns into which water was let at the time of baptism, and in which the candidates were baptized by immersion." *Eccl. Hist.*, vol. 1, p. 281.

PROF. L. L. PAINE, D. D., professor of ecclesiastical history in the theological seminary at Bangor, in his examination of the class in church history in the the year 1875 pursued the following order, as published a few days later in *The Mirror*, a congregational paper. "Are the Baptists historically right?" At the anniversary of our theological seminary at Bangor, a few days since, the class under examination in church history gave some answers which struck me as extremely remarkable. The questions of the professor, and replies of the students, were substantially as follows:

"Q. What was the apostolic and primitive mode of baptism? A. By immersion.

"Q. Under what circumstances only was sprinkling allowed? A. In cases of sickness.

“Q. When was the practice of sprinkling and pouring generally introduced? A. Not until the fourteenth century.

“Q. For what reason was the change adopted? A. As Christianity advanced and spread in colder latitudes, the severity of the weather made it impracticable to immerse.

“The professor of church history approved the answers, which faithfully represented his teachings, and none of the clergymen present seemed to call the statement in question. Yet if such are the facts, the Baptist are historically correct, and we as a denomination are wrong, both in our literature and practice.”

PROF. PAINE, himself adds: “It may be honestly asked by some, was immersion the primitive form of baptism; and if so, what then? As to the question of fact, the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We can not claim even originality in teaching it in a Congregational seminary. And we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, mediaeval and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is that the statements of the early fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and

no historian who is worthy of the name would wish to. There are some historical questions concerning the early church on which the most learned writers disagree; for example, the question of infant baptism, but on this one, of the early practice of immersion, the most distinguished antiquarians such as Bingham, Augusti, Coleman, Smith (dictionary of the Bible), and historians, such as Mosheim, Gieseler, Hase, Mander, Milman, Schaff, Alzog (Catholic), hold a common language. The following extract from Coleman's *Antiquities* very accurately expresses what all agree to: 'In the primitive church, immersion was undeniably the common mode of baptism. The utmost that can be said of *sprinkling* in that early period is that it was, in case of necessity, permitted as an exception to a general rule. This fact is so well established that it were needless to adduce authorities in proof of it.' As one further illustration we quote from Schaff's apostolic church: 'As to the outward *mode* of administering this ordinance, immersion, and not sprinkling, was unquestionably the original, normal form.' But while immersion was the universal custom and abridgment of the rite was freely allowed and defended in cases of urgent necessity, such as sickness and approaching death, and the peculiar form of sprinkling thus came to be known as 'clinical' baptism, or the baptism of the sick. It is somewhat significant that no controversy of any account ever rose in the church on this question of the form of baptism, down to the reformation. And hence it is difficult to determine with

complete accuracy just when immersion gave way to sprinkling as the common church practice. The two forms were employed, one as the rule, the other as the exception, until Christianity traveled northward into colder climates, the exception silently grew to be the rule.' As late as the thirteenth century, immersion still held its ground as is shown in a passage in the *Summa Theologica*, of St. Thomas Aquinas, where the arguments in favor of the two modes of baptism are compared, and the conclusion is drawn that immersion is the *safer* because the more *common* form (*quia hoc habet communiorem usum*). Three centuries later, in the time of the reformers, sprinkling had become common, and even quite universal; though Calvin speaks of the different forms of baptism in a way which seems to imply that immersion was by no means obsolete. So that Dr. Schaff puts the date quite early enough, we think, when he says, that 'not until the end of the thirteenth century did sprinkling become the rule, and immersion the exception.' It is to be remarked also, that this change occurred only in the Western or Latin church. In the Greek church, immersion has remained the rite to this day."

Such is the testimony of the historians of the Congregational church. It is all one way.

(10) *Our tenth proof, that immersion, not sprinkling, was the act commanded by Christ, is based on the testimony of the scholars and historians of the Methodist church. We shall not attempt to explain why they practice sprinkling for baptism, and at the same time*

admit that Christ commanded otherwise. To me, it inexplicable, and I therefore recoil from the undertaking.

With them, the ecclesiastical history of Mosheim, the Lutheran historian, is made the basis of church history, since his works are made the text-book for their ministerial students. And more, since they have republished his history in this country.

We have seen that Mosheim declares that, "In the first and second centuries baptism was administered by the primitive churches by a total immersion of the believer in water."

Martin Ruter, president of Augusta college, and Gregory brought out in 1833 the Gregory & Ruter Church History. They say on page 34, that in the first century: "The initiatory rite of baptism was usually performed by immersing the whole body in the baptismal font, and in the entire periods of Christianity was permitted to all who acknowledged the truths of the gospel, and promised conformity to its laws."

Second century. "Baptism was publicly performed twice a year. The catechumens (or probationers for baptism) assembled in the church on the great festivals of Easter and Whitsuntide, and after a public declaration of their faith, and a solemn assurance from their sponsors that it was their intention to live conformably to the gospel, they received the sacrament of baptism. This rite was performed by three immersions, and the body was divested of clothes. In order to preserve decency in the operation, the baptismal

font of the women was separated from that of the men, and they were as much as possible attended by the deaconesses of the church. Baptism by aspersion was permitted to the sick; and in cases where a sufficient quantity of water for immersion could not be procured. The sign of the cross was made use of in this rite; and a solemn prayer was uttered on consecrating the baptismal water." Gregory & Ruter's Church History, page 51.

JOHN WESLEY (1703-1791), the founder of the Wesleyan Methodist in 1729, has this to say: "Buried with him, alluding to the ancient manner of baptizing by immersion," on Rom. 6:4. And again, "The ancient manner of baptizing by immersion is manifestly alluded to here," on Col. 2:12. In his journal for Georgia, February 21, 1736, he says: "Mary Welch, aged eleven days, was baptized according to the custom of the *first* church and the rule of the church of England, by immersion." Thus John Wesley, the founder of Methodism gives his unqualified testimony to the fact, that baptism in the apostolic church was by immersion.

ADAM CLARK, L. L. D., F. S. A. (1760--1832), the celebrated and standard commentator of the Methodist Episcopal church, says: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water." In *Loco*. "When he (the person baptized) came up out of the water, he seemed to have a resurrection to life. He was, therefore, supposed to throw

off his old gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new or fresh garments." Com. on Rom. 6:4. "That the baptism of John was by plunging the body (after the same manner as the washing unclean persons was) seems to appear from those things which are related of him; namely, that he baptized in Jordan, that he baptized in Enon, because there was much water there, etc." Com. at the end of Mark. "Buried, etc., alluding to the immersion practiced in case of adults, when the person appeared to be buried under the water, as Christ was buried in the heart of the earth; his rising again the third day, and their emerging from the water was an emblem of the resurrection of the body, and a total change of life." Com. on Col. 2:12.

"But as they received baptism as an emblem of death, so they received it as an emblem of the resurrection into eternal life in coming up out of the water. Thus they are *baptized for the dead*, in perfect faith of the resurrection." Com. on I Cor. 15:29. Thus we see that the founder of the Methodist Episcopal church, her authorized historians and her standard commentators, declare that the apostolic baptism was by immersion of the whole body in water.

(11) *Our eleventh proof, that immersion, not sprinkling or pouring, is the act commanded by Christ, is based on the concurrent testimony of all standard encyclopedias; they give unbiased testimony. BRAND'S: "Baptism (Greek bapto, I dip) was originally administered by im-*

merison, which act is thought by some necessary to the sacrament."

CHAMBER'S: "Baptism, in theology formed from the Greek *baptidzo*, or I dip, or plunge." "Some are of the opinion that sprinkling for baptism was begun in cold countries. It was introduced into England about the beginning of the ninth century."

AMERICANA: "Baptism (that is, dipping, immersing, from the Greek *baptidzo*), was usual with the Jews even before Christ." "In the time of the apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel with the words which Christ ordered, and to express more fully his change of character, generally adopted a new name."

ECCLESIASTICA: "Whatever weight, however, may be in these reasons, as a defense for the present practice of sprinkling, it is evident that during the first ages of the church, and for many centuries afterward, the practice of immersion prevailed."

METROPOLITAN: "We readily see that the literal meaning of the word baptism is immersion, and that the desire of resorting again to the most ancient practice of the church, of immersing the body, which has been expressed by many divines, is well worthy of being considered."

PENNEY: "The manner in which it was performed appears to have been at first by immersion."

REES: "In primitive times this ceremony was performed by immersion."

NATIONAL: "The manner in which the rite was performed appears to have been at first a complete immersion." And of the early custom of the English church, he remarks: "It was the practice of the English from the beginning to immerse the whole body."

BRITANNICA: "Several of our Protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea, where they had been sheltered and received, and having observed that at Geneva, and other places, baptism was administered by sprinkling, they thought they could not do the church of England a greater service than by introducing a practice dictated by so great an authority as Calvin." A close and impartial scrutiny of his, will show that while prior to the fourteenth century, affusion was allowed in cases of severe sickness, and occasionally to the rich, and that while the council at Ravenna in 1311, made sprinkling indifferent, it was left for the church founded by Mr. Calvin, to pass the first canonical law, making sprinkling the rule. And, too, his church is in no small degree responsible for the wide spread departure among pedobaptists from the plain command of Christ in a positive ordinance.

EDINBURGH ENCYCLOPEDIA: "In the time of the apostles, baptism was very simple. The person to be baptized was dipped in a river or vessel, with the

words which Christ has ordained, and to express more fully his change of character generally assumed a new name." "It was not till 1311 that the legislature in a council held at Ravenna declared immersion or sprinkling to be indifferent." "In this country (Scotland), however, sprinkling was never practiced in ordinary cases before the reformation. From Scotland it made its way into England, in the reign of Elizabeth, but was not authorized by the established church." "In the assembly of divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty-five voted for sprinkling, and twenty-four for immersion; and even that small majority was attained at the earnest request of Dr. Lightfoot, who had acquired great influence in the assembly." It is proper to state that this assembly was formulating what is known as "The Westminster confession of faith," and also that Dr. Lightfoot was president of the assembly and cast the deciding vote that made sprinkling the law of baptism in the Presbyterian church. To this act, the wide spread diffusion of sprinkling for baptism among the pedobaptists is largely indebted. The encyclopedias are all one way, and testify in perfect agreement to one fact, namely, "That in the primitive apostolic church, baptism was administered by an immersion of the whole body in water." We may, therefore, say that the *usus loquendi* of *baptizo* is to immerse.

To these witnesses, eminent in learning, from the the Roman Catholic, and all prominent pedobaptist

communions, might be added many more, but these are deemed sufficient for all well disposed thinkers. Now let us look at the points in which they are all agreed.

(a) That the lexicons give a correct definition of the term *baptizo* when they say it means to immerse. To this they all agree.

(b) They all agree that the apostles, and the whole church, understood the act commanded by Christ to be the immersion of the whole body in water, and that they so practiced it during the first and second centuries.

(c) They all agree that sprinkling for baptism began to be used in extreme cases of sickness or supposed approaching death, about the middle of the third century, and that in consequence it was called "clinical baptism."

(d) They all agree that immersion continued to be the rule, and sprinkling the exception, until the council at Ravenna in 1311 made them indifferent.

(e) They all agree that, even then, sprinkling grew and obtained favor only in the western or Roman Catholic church, and that it is still rejected by the Greek Catholic church, and all other Christians who reject the usurped power of the pope.

(f) They all agree that it was not until the reformation, and that too, by the Presbyterian general assembly, in 1643, as set forth in the Westminster confession of faith, that sprinkling was canonized as the law, and immersion the exception.

(g) They agree that from this time on sprinkling was practiced freely by all pedobaptist churches.

The testimony of these men is of great weight, inasmuch as they belong to communions of people which now practice that which they frankly admit is of purely human origin. Sprinkling and pouring are *post-scriptural* and *extra-scriptural*. They can not meet the requirements of our Savior to baptize and to be baptized. But it will be noticed that these are practiced by communions of Christians which, like the doctrines that they practice, are both *post-scriptural* and *extra-scriptural*. The church of Christ has ever rejected them as of human origin, and has persistently taught that obedience consisted in conforming to the command as given in the word of God. This is essential to church membership, and to the greatest reward here and hereafter.

According to the rules laid down awhile ago, from ERNESTI and BLACKSTONE, let us try these so-called modes of baptism by inserting them into a few passages. Take the baptism of Jesus (Mark 1:9), "And it came to pass in those days, that Jesus came from Nazareth, of Galilee, and was baptized of John in the Jordan,—was *sprinkled* of John, was *poured* of John, was *immersed* of John in Jordan." The latter is in harmony with the laws of language, while the former two destroy the laws of language and make ridiculous the meaning. One more example. "Or, are ye ignorant that all we who were baptized,—*sprinkled*, or *poured*, or *immersed*,—into Christ Jesus, were baptized—*sprinkled*, or *poured*, or

immersed—into his death? We were buried therefore with him through baptism—*sprinkling*, or *pouring*, or *immersing* into death.” Rom. 6:3, 4. These are sufficient to show that the substitution of either sprinkling, or pouring in the place of the word baptize destroys the meaning, and in many instances makes it absurd. If such were meanings of the word they would be perfectly harmonious renderings of it. But it is time to consider the next element necessary to Christian baptism.

Fourth.—The administrator of baptism.—The notion prevails to a large extent, that baptism administered by anyone meets the requirements of the command. But the scriptures clearly teach otherwise. There is no record of anyone administering baptism, except those who were either directly commissioned from heaven or by the church. John, who first introduced the ordinance, was commissioned of God (John 1:33), and Christ and the apostles were baptized of him. The apostles and the seventy were ordained and sent out by Christ, and finally to the church was committed the gospel and the ordinances for keeping. It would seem self-evident from these considerations that the authority to baptize is lodged in the church. This perhaps would never have met with opposition, but for the fact that those churches which have originated far this side of the *canon* of the New Testament are forced, in the very nature of the case, to seek to justify their authority for baptizing.

They are founded on the *presumption* that the church apostatized—a doctrine which we shall have occasion to examine into later on—and hence needed reformation. This plea forced them to derive their ordinances and ordinations from the Roman Catholic church. Now, the scriptures do not recognize the Roman Catholic church as a succession of the church of Christ, but on the contrary, the word of God speaks of it as “the man of sin” and “the son of perdition,” the “old serpent” and “he that is opposed to God,” etc. Certainly this antichrist was never the custodian of the gospel and the ordinances, and no communion of people can derive authority to baptize from that institution which is so strongly denounced in the scriptures. It is therefore necessary for pedobaptists and others founded on the plea of reformation to attach little importance to the administrator of baptism. It is a question of church or no church with them, since all are agreed that where there is no baptism, there can of course be no church membership. Here is a case brought out by DR. GRAVES, in his “Introductory Essay” to Orchard’s Hist. For. Bapt., volume I, pages 9, 10, 11, which illustrates the point. “In the General Assembly of the N. S. Presbyterians, which met in Buffalo, New York, May, 1854, this query was introduced: Are Romish baptisms and ordinations valid? A committee of junior and senior patriarchs was sent out to report an answer. They failed to agree. The majority reported negatively. But there were sundry gray-haired doctors, who saw the logical

consequences that lay behind such a decision, and indeed, *any decision they as pedobaptists could make*; and those consequences would certainly be precipitated upon them by their Baptist friends and Catholic foes. The reports were read in the assembly, and a warm discussion ensued. Unfortunately very little of that discussion has been given to the public; but the positions taken by the two parties were substantially these: The majority reported that all ordinances at the hands of Romish priests were invalid, because the Romish Catholic church was no church of Christ, and no part or branch of Christ's church; but manifestly antichrist—the scarlet harlot riding on the beast with seven heads and ten horns, drunk with the blood of saints; the baptisms and ordinations of such an apostate body are null and void; and to pronounce them valid, is to pronounce the Romish church the church of Christ; and more, to involve Presbyterians and all Protestant sects (Baptists are not Protestants; in the modern application of the term it means those founded on reformation) in the guilt of schism, since they rent the body of Christ when they came out of Rome!

“But the party who sustained the minority report, or were unfavorable to a decision, urged, on the other hand, if we deny the church of Rome to be a true church, and decide that her baptisms and ordinations are invalid, then do we to all intents and purposes unchurch ourselves, unless we can baptize the ashes of Luther and Calvin, from whom we have received our baptisms and ordinations! If the baptisms and ordi-

nations of antichrist, of the man of sin, and son of perdition, are invalid, then Luther and Calvin were unbaptized, as were all the members that composed the first churches of the reformation, then were they unordained, and consequently had no authority to baptize their followers, or ordain other ministers to follow them; in a word, all Protestant societies are unbaptized bodies, and consequently no churches of Christ, since a body of unbaptized persons, however pious, can not be considered a church; all Protestant ministers are both unbaptized and unordained, and consequently unauthorized to preach officially and administer the ordinances. Thus we see the trilemma into which the query precipitated them.

“1. To decide that ‘antichrist,’ ‘the man of sin’ ‘the mother of harlots’ is a true church of Christ, would be a monstrous solecism. But this would convict all Protestant sects of sin, and destroy at once every claim they could set up to be churches of Christ; for they confess themselves schismatics.

“2. To decide that the Romish apostasy is not the true church of Christ, is to decide that all her ordinances are invalid, and consequently that all Protestant societies are bodies of unbaptized persons, and therefore no churches of Christ, and all Protestant ministers are both unbaptized and unordained, and consequently unauthorized either to preach or administer the ordinances.

“3. To say we can not decide a question so manifest will arouse the attention of the people, and awaken

their suspicions at once, that there is a great wrong and a great failure about Protestant churches somewhere."

Finding that they could not extricate themselves from this labyrinth of fatal consequences, they moved an indefinite postponement of the question. And let no one suppose for a moment that the question has yet been answered by them. Some thirty years later, when the general assembly met in Cincinnati, the same question, with a like division and like results, was before the body. And more, what is true in this regard of the Presbyterians, is also true of all other pedobaptist churches, since at first they came from the Roman Catholic church. This is precisely why Baptists do not receive their baptism—even when it is immersion. It is of Romish authority, and not by the authority of the church to whom alone Christ gave the command to baptize. As the Roman Catholic church is not of divine origin—but of human; originating in the fourth century—and strongly denounced in the scriptures, it is certain she was never divinely commissioned to teach and baptize, and having no authority from God in these matters, she could confer none upon those coming out of her by reformation. It is not the question, that there are no Christian people in these communions of people, that is involved. They may all be Christians so far as that is concerned. It is the question of the source from which they have derived their ordinances. Rome being antichrist, and not the church, never had the ordinance, and

hence could not confer them upon anyone, however pious such a one might be.

Hence it is the duty of the church to reject that which God in strong terms condemns as opposed to him, and to keep the ordinances as they were delivered to her by the Redeemer, and the Holy Spirit working through the apostles and first ministers of the gospel.

Therefore, to meet the requirements of the command to baptize, and to be baptized, there must be (*a*) a believer on Christ as the subject; (*b*) a confession of faith in the act of obedience; (*c*) an embodiment of the fact intended—death, burial, and resurrection—in the act performed, hence immersion, the thing signified by the word used; and (*d*) there must be an administrator acting for and in the name of a true church. If these, or any one of them is absent, then the baptism fails to meet the requirements of the command, and can not be reckoned by the church as obedience entitling to membership in the church of Christ.

CHAPTER IV.—Continued.

THE FUNCTIONS OF THE CHURCH.

III.—The Lord's Supper.

UPON no question perhaps is there so much prejudice against Baptists as that of the Lord's supper. A moment of reflection will convince any thoughtful person that such prejudice is unfounded. Certainly Baptists injure no one here, unless it be themselves. Scarcely a community can be found but what there are persons in it who are kept out of the Baptist church by this prejudice. Now, Baptists know this, and certainly, if there was no principle of truth involved, it would be very unwise in them to persist in a practice that keeps not a few good people from uniting with their congregations. It is pertinent, therefore, to inquire into the principles that govern the ordinance of the Lord's supper. All Christian people are agreed on one thing concerning it; that is, that it is an institution in the church, and as such, none but church members have a right to partake of it. But the difference of opinion is on what constitutes the church, and how we are to become members of the same. Starting from the point of view that all Christian peoples, of whatever name, order, doctrine, and practice, in the aggregate make up the church of Christ, those holding this view reach the conclusion that those holding membership in any one of the so-called churches are entitled to the Lord's supper in

all the others. While on the other hand those who start from the view point that the church is an organic unity, and as such must be essentially agreed in doctrine and practice in all the local congregations of the same, arrive at the conclusion, that only such should be admitted to the Lord's supper as hold membership in the one church. The question involved is simply that of church membership.

1. Then all that is required in the scriptures as essential to church membership must be regarded as *fundamental law*, and in the very nature of the case as going before the right to partake of the Lord's supper. We have previously noticed at some length the things that are essential to membership in the church, and shall only enumerate some of them here.

(1) Regeneration is prerequisite to baptism. This was seen heretofore. No one who has not the new life imparted to the soul can meet the requirements of our Lord's command to be baptized. Said Christ: "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18. An unregenerate heart is a corrupt tree, and as such can not bear the good fruit of obedience in baptism. This is so obviously true that it seems no one could be found who would deny it, and yet, we must remember that both infant baptism and the baptism of adults in order to the remission of sins, dispute this fundamental principle laid down by our Lord. In the preservation of the essential unity that belongs to the economy of redemption, there can be

but one class or character of subjects for baptism. If that class is infants, then adult believers are excluded, since there is no similarity in the two classes of subjects, much less a unity of character. If that class is adults who are to be baptized in order to the remission of sins, then both infants and regenerate believers are excluded, since there is neither similarity or agreement of character between them. But on the other hand, if regenerate believers constitute that class, then both infants and adults who are baptized in order to the remission of sins are excluded for the same reasons. We have seen in the foregoing chapters that only believers were admitted to baptism by John, by Christ, and by the apostles; hence infants are not subjects of baptism. They are not commanded to be baptized. While the church is commanded to baptize, let it be remembered that those she is to baptize are *commanded* to be baptized. There is no command to the infant to be baptized. God commands only rational, responsible persons, having a *will* and the power to obey or disobey. Hence those baptized in babyhood have never obeyed Christ in baptism; even admitting in their favor that sprinkling is baptism. They are not on that account church members, and can not, therefore, scripturally approach the Lord's table. So, also, adults who are baptized in order to the remission of sins, have not obeyed the command to be baptized. We have before seen that repentance and faith were reckoned as evidences of new life. If the faith is not the product of the new principle planted in the heart,

it is dead faith, and can not lead to acceptable obedience. If it is the product of the new principle in the heart, and this it must be, since it is a new exercise of the soul, then regeneration has taken place, and consequently the actual remission of sins. Such only as were led by this new principle to seek obedience through baptism, were admitted by John, by Christ, and by the apostles. Hence the first great cardinal principle essential to church membership, and, therefore, prerequisite to the Lord's supper, is regeneration.

(2) But as regeneration is prerequisite to baptism, so, also, is baptism prerequisite to church membership. No one thinks of reckoning the unbaptized as church members. Upon this, that there can be no church membership where there is no baptism, all are agreed. But as the parting line begins with the subject of baptism, so it comes to greater divergence when it reaches the question of what baptism is. So, long before we come to the church, Christian people are very much divided on how we are to become members. Evidently God proposes but one way, but man has many. God's way is by the proper kind of a subject; one who loves God, one who is born of God, seeking and receiving scriptural baptism. This we have just seen has four elements. By those elements the following classes of persons are declared not to have been scripturally baptized. (a) *Infants*. They have not faith. (b) *Adults*, who are baptized in order to the remission of sins. They are confessedly not proper subjects for baptism. They are not renewed in heart. In

fact, those holding the view deny that there is any such change as a renewal of heart. (c) Those who are sprinkled or poured for baptism. Such have changed the act commanded. This is confessed by all pedobaptist scholars. What right has anyone to claim membership in the church of Christ on the merits of an act that they admit is not in the command to baptize? (d) Those who are baptized by churches which have derived their authority to baptize from the Roman Catholic church, and not from Christ. Not one of the above classes has complied with the requirements of the command to baptize and to be baptized, and can not, therefore, be reckoned as members of the church of Christ. It is not a question of whether such are Christians or not. Happily, that does not depend on either baptism or church membership, but on faith in Christ. It is simply the question of church membership, which always depends on valid baptism. That valid baptism is subsequent to regeneration, and antecedent to church membership, and hence so to the Lord's supper, will, we apprehend, appear sufficiently clear in the light of the following considerations:

(11) *First.* The Lord's supper is a rite in the church of Christ, to be enjoyed by the members of the same.

Second. To become a member of the church of Christ, one must be scripturally baptized.

Third. Therefore scriptural baptism is antecedent to partaking of the Lord's supper. This can be dis-

puted by no one. Now, when we consider the things essential to scriptural baptism, we see at a glance how much is required by the Lord as preparation for partaking of the supper. To admit that all that is called baptism meets the requirements of the command, is to become partaker of all the evils that follow a departure from God's word. We must suffer the scriptures to define their own commands, and must be satisfied to accept and comply with such, if we would be partakers of the privileges offered.

(22) No one can be entitled to membership in the church of Christ until scripturally baptized. This is so apparent, that proof to sustain it seems useless. The New Testament provides for the church, and certainly must provide for the conditions of membership in it. It is said, that on the day of Pentecost, those which "received his word were baptized, and the same day there were added unto them about three thousand souls" (Acts 2:41). All were added who were baptized. None were added who were not baptized. Therefore their baptism preceded their church membership, as cause precedes effect. This agrees with Paul to the Corinthians: "For in one spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink into one spirit" (I Cor. 12:13). In the spirit of Christ, having been made partakers of the divine nature through regeneration, were they all baptized into the one church.

(33) It follows, therefore, that scriptural baptism is antecedent to church membership and participation in the Lord's supper, having been placed in that order by Christ, and being so observed by the apostles and early Christians. Had the apostles and early churches not understood that this order was *fundamental law*, they might have granted to the unbaptized Jews the privilege of partaking of the supper. They claimed a right to partake of all that was given by the Lord. But they were not admitted, because they would not submit to the conditions upon which the privilege rested. Christ commanded it to be observed after scriptural baptism, by placing it in that order in the commission. Immediately following baptism, the church is commanded to "teach them to observe all things whatsoever I have commanded you" (Matt. 28:20). The order of the commission is: (a) Make disciples. (b) Baptize them. (c) Teach them the observance of all things commanded. This is the law to govern the church to the end of the age. No one can be baptized till first disciplined, and no one can partake of the Lord's supper till first scripturally baptized. This order the apostles observed. "And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayer" (Acts 2:42). Notice the order of proceedings. Peter preached, men were convicted and cried out, and Peter commanded repentance and baptism. Then receiving his words, they were baptized and added to the church and as members of the church they continued in the

apostle's teachings and fellowship, and in breaking bread. This order is as vital now as then, and this steadfast abiding in the teachings and fellowship of the gospel is as much a fundamental qualification for breaking bread in the supper now, as it was on the day of Pentecost, and following thereafter.

(44) Scriptural baptism is, in the nature of the case, antecedent to church relations and the Lord's supper, in order to preserve the inseparable association of the underlying truths symbolized, viz., spiritual birth must precede spiritual sustenance. One must be born before they can partake of the sustenance necessary to sustain the independent life into which, by birth, they come. The analogy is, one must be born of the spirit before he can partake of the spiritual food given to sustain the spiritual life. The birth is first; the sustenance of the new life second; the afterthought. Before the spirit birth the souls of men subsist on sin, but by the birth of the spirit they are separated from this method of living, and are prepared to subsist on spiritual things. Now this constitutes one fact only; a change of our moral nature from sin and hatred, to love and oneness, and hence is symbolized by one act. In baptism, we say; in symbol, that we are dead to sin and alive to God through faith in the merits of the blood of Christ. What part of the baptism of an unconscious infant symbolizes this fundamental doctrine of the atonement? Indeed, what part of sprinkling or pouring, or even of immersion in order to the spirit birth, has reference to this underlying truth? All who

will, must see at a glance that all these fail in this respect to set forth the one fact.

But on the other hand, as this new life draws its daily sustenance from Christ "who is the bread of life," by vital union with him through faith, and as this sustenance is a constant necessity, the Lord's supper which symbolizes the source of this life, also, in its oft repeatedness, declares the constant necessity of sustenance for the new life. Hence, Christ said "this do in remembrance of me." In remembrance of his death as the source from whence cometh daily our supply of spiritual food and life. The essential doctrines of the atonement are summed up by Paul in two points, "who was delivered up for our trespasses, and was raised for our justification." Rom. 4:25. The ordinances of God's house set forth in monumental form these vital elements of the atonement. Baptism declares, by our being thereby buried with Christ, that he was dead and buried; and, in being therefrom resurrected with him by the glory of the Father, it sets forth the fact that through him we have come into new relations of life. The supper declares, in monument, that Christ being raised from the dead for our justification and life, "death hath no more dominion over him," and on account of the same, he is a daily source of spiritual life to us. To pervert this divine order, is to make the ordinances declare a falsehood, and to destroy the weighty meaning with which they were vested by the Redeemer as vehicles of the vital truths of his offering for sin. Hence the importance of preserving this divine order. All this is funda-

mental law, and is absolutely essential to a proper observance of the Lord's supper. These are principles that take the precedence over the privilege or right to commune, since they are essential to church membership, and membership goes before the supper.

2. *Each reproduction of the church of Christ in a local congregation of saints, furnishes its members the privilege of obeying Christ in all things required of his people in the scriptures.* If this is true, it reduces the plea of "open communion" to one or both of two things.

(a) To a mere *sentiment*; something without command or support in the scriptures. Or (b) to a *confession* by those who make it, to the fact that they do not belong to a New Testament church. If one belongs to a congregation that furnishes the opportunity to *obey in all things required*, then there is no occasion to seek for opportunities elsewhere to obey. If there is occasion to do so, it grows out of the fact that the local assembly where the membership is held does not furnish the required privileges, and is not therefore the church of Christ. The only wise and scriptural thing to be done in this instance is, to cease connections with such at once, and immediately seek membership with a New Testament church. This principle will, we apprehend, appear obvious by the following considerations:

(1) Each local congregation of the church of Christ is made the custodian of the Lord's supper, and for the purity of the same, is held strictly accountable. True, the "open communionists" say we are not to judge. The apostle says the church must judge. Here

is a sharp conflict. One theory is based on sentiment; the other on duty and facts. Let us examine into the law laid down by the apostle in this respect. He says: "I wrote unto you (referring to a previous letter which is lost) in my epistle to have no company with fornicators; not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world; but now I write unto you not to keep company, if any man that is called a brother (a church member) be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. For what have I to do with judging those that are without? Do not ye judge them that are within (the members), whereas them that are without God judgeth? Put away the wicked man from among yourselves." I Cor. 5:9-13. Remember that this is instruction to a local congregation of the church, "the church of God which is at Corinth." I Cor. 1:2. Several duties which become laws are laid down here: (*a*) The duty to judge the Christian character of any who are named brethren; that is, of any who are members of the body. The church is required, not only to know that they have met the conditions imposed by the fundamental laws to membership, in coming in, but also, to judge the worthiness of the character maintained since coming in. This is imperative. It is the law laid down by the Holy Spirit, which it is much wiser to follow, than to follow the sickly sentiment of "open communionists that we

must not judge.” (b) The duty to expunge those judged unworthy. “With such a one no, not to eat.” But how is the church to obey this requirement, if it is a body having no definite and final power in these matters? But this the local church has. Paul recognizes and enforces this principle in the command to “put away the wicked man from among yourselves.” (c) The church is thus made custodian of the Lord’s supper, and for the purity of the same is held accountable. Nor is this a duty peculiarly laid down for the church at Corinth only. It extends to each local church. In writing to the church at Thessalonica, the apostle says: “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.” II Thes. 3:6. No person or church ever received the *episcopacy*, *baptismal salvation*, *infant baptism*, or *sprinkling* and *pouring* for baptism, from Paul, and all who walk after such are walking disorderly, and not according to his teachings. From such he solemnly commands a withdrawal.

(2) Hence, heresy destroys the possibility of communing at the Lord’s table. Such a course destroys the essential unity of the church, and is positively forbidden by the Holy Spirit. “The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? Seeing that we, who are many, are one bread, one body; for we all

partake of the one bread." I Cor. 10:16, 17. There is one cup representing the blood of Christ, once shed. One bread, representing the body of Christ, once broken. And one church, commemorating through communion this oneness belonging to Christ, and this unity of those who are called by his grace into the one body—church. To preserve this unity the Holy Spirit lays down the following prohibition or law. "But in giving you this charge, I praise you not, that ye come together, not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When, therefore, ye assemble yourselves together, it is not possible to eat the Lord's supper." I Cor. 11:17-20. The church at Corinth had mixed the supper up with the sacrifices offered to idols, and had thereby perverted its design. This was heresy, and destroyed the possibility of eating the Lord's supper. A similar perversion in modern times, is that which makes it a kind of love feast, something by which we show our love one for the other. Such, in the apostle's view, makes it impossible to eat the Lord's supper. And he not only applies this principle to a perversion of the design of the supper, but he extends it to a division on doctrines in general. "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count

him not as an enemy, but admonish him as a brother." II Thes. 3:14, 15. And to the church at Rome, he lays down the same law. "Now I beseech you, brethren, mark them which are causing divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them." Rom. 16:17. And to Titus, he says: "A man that is heretical, after a first and second admonition refuse." Tit. 3:10. All of this is positive law laid down by the Holy Spirit, and affects the Lord's supper to that extent that it makes it impossible to partake of it with such a condition of things existing.

Now, upon two considerations at least, communion between any two denominations of Christian people is impossible, without violating the law laid down by the Holy Spirit.

(a) On account of the fact that one denomination has no authority of discipline over the members of any other denomination. This function can only be exercised over the membership of the church communing. The Holy Spirit forbids, in the laws just mentioned, the extension of the privilege beyond this bound. And in the spirit of the doctrine of any and every denomination of Christian people, the Lord's supper is reduced to this conception, but violated in the practice of most of them. Any one denomination would exclude from its number all such as held to the doctrines and practice of any other given denomination. No matter how much those holding the "open communion" theory, preach the

“invisible church,” after all, the doctrine of such people when reduced to its last analysis is, there is no church membership outside of their respective denomination. We are not complaining at this. We approve the principle. Certainly no intelligent person would belong to any church, unless he believed it was an exact reproduction of the church of Christ, since it is the plain duty of all Christian people to belong to the church of Christ. We said a moment ago that each denomination in the spirit of its doctrine, practically denied membership in the church to the members of all other denominations. Let us take two denominations and illustrate the idea. Baptists would at once exclude from their number all who hold such doctrines as those held by the Methodist church, south. The grounds of the exclusion would be *heresy*. This would not deny that such were Christians. It would simply assert that such were disorderly in doctrine and practice and were, therefore, occasions of stumbling. On the other hand, the Methodist church, south, would exclude from their number all such as hold the doctrines and practice of the Baptists, and for the same reasons just named. In the *Discipline* [Ed. 1887], page 158, answer 3, we have this law laid down: “If a member of our church endeavor to sow dissension in any of our societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reprov'd by the senior minister or preacher of the circuit, and if he persist in such pernicious practice, he shall be dealt with as in cases of immorality.” For

cases of immorality, the *Discipline* prescribes exclusion. Now, every Baptist in all the land inveighs against both the *doctrine* and *Discipline* of the Methodist church, south, and are therefore guilty of that for which they would rightfully exclude their own members. And in like manner would they treat the members of any other denomination. This reduces their conception of the church of Christ, to that of the Methodist church only, and forces upon them the principle of "restricted communion." In the same edition of the *Discipline*, page 234, this principle is acknowledged thus: "But no person shall be admitted to the Lord's supper among us who is guilty of any practice for which we would exclude a member of our church." Let them plead for "open communion" and the general church membership as much as they may, the fact stands announced in their *Discipline*, in principle, that there is no membership in the church of Christ apart from membership in the Methodist church, south, and no *qualifications entitling* to partake of the Lord's supper outside of the same. And let no one conclude that this is a characteristic peculiar to the Methodist church, south, alone. The doctrine of all other denominations when reduced to its final analysis, teaches the same facts.

MR. A. CAMPBELL says: "We do not recollect that we have ever argued out the merits of this 'free and open communion system.' But one remark we must offer in passing, that we must regard it as one of the weakest and most vulnerable causes ever plead; and that the great MR. HALL, as he is called, has, in

his defense of the practice, made it appear worse than before. In attempting to make it reasonable, he has only proved how unreasonable and unscriptural it is." *Mill. Harb.*, vol. 2, p. 393. This commits his church to the same view, namely: That there is no *church membership* and *qualifications* for communion apart from membership in the same. Whatever plea is made for "open communion" by any people, is reducible to one of two final facts, ignorance of the principles involved, or a lack of sincerity. Why should anyone invite you to commune with them, when you are guilty of that for which they would immediately exclude you from their fellowship were you a member with them? And why should they do this in positive violation of the spirit of their own doctrine, and the law laid down by the Holy Spirit, prohibiting communion where there is no right and power of discipline? Thus does "open communion" make void the word of God, and involve its advocates in irreconcilable contradictions.

(b) *But in the second place, "open communion" is declared impossible between any two denominations on account of heresy.* As above cited, the apostle declared it was not possible for the church at Corinth to eat the Lord's supper, because some of their number were heretical on the design. Now this was a condition existing, not between two denominations of widely different doctrines and practice, but simply in a local congregation of the one church. If this heresy made it impossible for them to eat the Lord's supper, then much more so, is it not possible for any two denomina-

tions to commune one with the other, because of the certainty of the existence, with one or the other, of a more general heresy. To any thoughtful mind there can be but one denomination of Christians exactly holding the doctrine and practice of the New Testament. Take the Methodists and the Baptists as an illustration of the thought. If the Methodists are an exact reproduction of the New Testament church in doctrine and practice, then the Baptists are not, and *vice versa*. The one will lack as much of being a New Testament church as it lacks of *agreement* with the one which is at *one* with the New Testament. In that *much* it will be heretical, and communion between the members of the two can not be had without violating the laws laid down by the Holy Spirit. All that is left that either can do, is to restrict the privilege to its own members. The duty to surrender rests on the heretical party, in which event it ceases to be a separate denomination, and becomes identified as the church of Christ, in which event there is no longer occasion for the plea of "open communion." Unity and fellowship in doctrine is essential to communion. On the day of Pentecost and thereafter "they continued steadfastly in the apostle's teaching and fellowship, and in the breaking of bread and the prayers." Acts 2:42. To say that the church is divided into so many warring sections as there are different denominations; each antagonizing and seeking to devour all the others; teaching conflicting doctrines, and practicing conflicting ordinances; baptizing different classes of subjects

and for different designs; being constituted on widely conflicting plans, is a travesty on the "one Lord, one faith, and one baptism," that is simply shocking to the thoughtful mind. If all Christian people are by virtue of that fact members of the one church, as the theory of open communion holds, then why will any one of these sects receive the members of any other in a given community with more joy, usually, than accompanies the reception of the newly converted sinner? According to the theory, are they not already members of Christ's church? How much then has their condition been bettered by the change? Has the party receiving them more to offer than membership in the church of Christ? No. The facts in the case are, that each denomination reduces the New Testament idea of the church to that of itself, and refuses in the final test to regard others as members of the church at all. Were this not true there would be no occasion for the existence of such, and no reason could be assigned why the Presbyterians of this city would receive the writer from the Baptist church to membership with them, other than that in the last analysis, they do not regard him as belonging to the church. Open communion is not only a violation of the laws laid down by the Holy Spirit, and a perversion and sacrifice of the principles of all who practice it, but it is an open falsehood, declaring that unity and fellowship exists where it does not exist.

But, says one, are we not commanded "to let a man prove himself, and so let him eat of the bread and drink of the cup?" I Cor. 11:28. Yes, most assuredly

we are. But who is considered in this instruction? Anyone but New Testament churches? We think not. This letter was addressed to "the church of God which is at Corinth." I Cor. 1:2. They had come in in the right manner. The church was founded by the apostle himself. Of that he says: "According to the grace of God which was given unto me, as a wise master builder, I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon." I Cor. 3:10. Certain then it is, that they had come in scripturally. But the professed Christian character must be maintained, hence the church is commanded to judge and exclude the outwardly unworthy. I Cor. 5:9, ff. These are the outward conditions that the church must know, but as her knowledge can not penetrate the hearts of the members and discover the spiritual conditions therein, the individual member is commanded to make this examination for himself. That theory that makes other use of this passage, is confessedly hard pressed for support. It shows to what extent men will go in order to sustain a false theory.

Every "open communion" service ever held was a perversion of the principles underlying church membership, a positive violation of divine law, and an indorsement of heretical doctrines. But let us observe in closing this part of the argument, that it is a plea to justify the claim of those holding it, to recognition as churches of Christ. Before the reformation, in the sixteenth century, no such plea was ever heard. Prior to that time there were but two parties: Those holding to

the New Testament doctrines and practice, and the Roman Catholics. The former denounced the latter as the man of sin, the son of perdition, and hence refused to recognize the ordinances of the same. This refusal formed the occasion for the edicts against the rebaptized and the rebaptizers.

The difference was so wide and so marked, that on either side no one thought of recognizing the claims of the opposite party. But when the reformation came on, and men began to create for themselves churches, the plea arose for recognition of them as representatives of the church of Christ. Had there never been a reformation, there would still have been the church of Christ. The reformation did not produce the church, since the church existed first. Nor did the reformation produce the ordinances, since they were previously in existence. But coming out of Rome, and with ordinances inherited from Rome, it was necessary to clothe upon the same with a form of sound words, and thus seek for them Christian recognition. This is the foundation of the plea for "open communion."

3. *The design of the Lord's supper.* It is a memorial feast, and looks to but one fact; deliverance from the bondage, pollution, and guilt of sin, through Christ. Christ said: "This do in remembrance of me." Luke 22:19. And Paul adds: "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come." I Cor. 11:26.

These passages set forth the design of the ordinance. It is a proclamation of the broken body and

shed blood of Christ as the source of the spiritual life of the communicant. His spiritual life has its cause in the atonement, and draws its daily sustenance from the ever living Christ, who, as alive from the dead, perpetually offers his blood in heaven as the grounds justifying his people to life and favor with God. Humbly the communicant remembers his sins as the cause of Christ's death, and at the same time joyfully proclaims *that* death, as the source of life to a lost world.

But this design has been greatly perverted. The open communionists asks: "If we can't commune on earth, how are we to commune in heaven?" This makes a good plea to prejudice those whose highest law of interpreting God's word is human sympathy. Some people profess more sympathy for their fellow men than they show respect for God's truth. The Lord's supper is an institution which belongs to the church on earth. To "proclaim his death till he come," is the limitation of its observance. In heaven there will be no occasion to proclaim his death by means of ordinances. If so, there will be ordinances given for that purpose, just as the supper is given to proclaim the death of Christ here on earth in the midst of those for whom He died. And just as the supper is adjusted to the conditions of membership in the church here, so will those—if there are to be any—in heaven, be adjusted to the conditions of entrance into heaven. The pious pedobaptist expects to commune, in whatever kind of communion may be provided in heaven, with his infant child, whom he had baptized, but with whom,

even though he were a member of the same church, he never communed here.

So this plea based on sympathy recoils on its advocates. But again, it is urged "that the communion shows brotherly love one for the other." While it is not denied that those who commune at the Lord's table ought to love one another, it is denied that the supper is intended to prove such love. A man is commanded to love even his enemies, yet he is not to prove this by a perversion of the design of the Lord's supper. There are many other ways in which he may prove his love for others, but never by communing with them. This is sickly sentimentality, and is designed for prejudice only.

The church at Corinth had become heretical in the perversion of the design, and had eaten, not discerning the Lord's body, for which "cause many among them were weak and sickly, and not a few slept." I Cor. 11:30. For their perversion of the ordinance, which was an abuse of Christ's death, God had providentially afflicted many of them with bodily disorders, and not a few of them with death. In a sermon not long ago the writer made this use of the passage, and a very estimable and cultured pedobaptist lady, who was present, seemed to think that he had overdrawn the meaning; that the reference was certainly only to spiritual conditions. Even that would be a great loss of divine power and glory to the church, and would be sufficient warning to trample not on holy ground with unholy feet. Is it strange that God should cut short

the days of those who had professed to love Christ, yet had despised his death as proclaimed by this monumental shaft of the same? It is one law of interpreting the meaning of words, that if the author's use of a word is not clear in its connections with a given context, then compare his use of the same word in other contexts. To the writer there is no doubt but that Paul means by *κοιμῶνται*, translated sleep, physical death. But that this is certain may be learned by comparing I Corinthians 15:6, where, in speaking of the five hundred who saw Christ, he uses the same word and it is translated in the same way. Now it is certain in this case that he has reference to those having died between the points of time, viz., the meeting on the mountain in Galilee and that of his writing, a period of more than a quarter of a century. Let any dare to pervert the supper who may, the church can not.

4. The elements to be used in the Lord's supper. These are two, bread and wine. Unleavened bread, made of one kind of flour. Wine, one kind, the pure juice of the grape. These have been greatly perverted, especially by the Roman Catholic church, which holds to the theory of transubstantiation, i. e., that is, the change of one substance into another substance. The doctrine is, that the elements of bread and wine in the sacrifice of the mass, by the consecration of the priest, are transubstantiated, i. e., changed in their essence, into the very body and blood of Christ, while the visible form and the appearance of bread and wine remain to the sight, touch, and taste.

The miraculous change is supposed to take place simultaneously all over the world, day after day, wherever the priest pronounces the words of institution,—“this is my body,” “this is my blood.” The first to set forth the doctrine with any degree of clearness, was Paschasius Radbertus in the ninth century, and by Lanfrane in the eleventh century. It was not dogmatized and made a part of the creed of the Romish church till the Lateran council 1215, under Pope Innocent III.

The adoption of the doctrine led to the withdrawal of the cup from the laity to avoid possible profanation by spilling the blood of Christ, so that they stand forever robbed of obedience to Christ in this ordinance. As stated, the doctrine is based on a literal interpretation of the words, “this is my body,” etc. To this it may be replied: (a) The word “is” may indicate a figure as well as a real relationship between the subject and the predicate, and often means “represents” or “sets forth,” in both the Septuagint and in the Greek New Testament.

In the former we have an example in Genesis 41:26:27: “The seven good kine are seven years; and the seven good ears are seven years,” etc. Now no one would think of saying, the seven cows, or the seven ears of corn, were literally seven years of time. They simply “represent” or “set forth” that much time as here used. Remember this is the same verb “is.” In the New Testament it is so used not a few times. One example will suffice to show its meaning.

“And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; and the enemy that sowed them is the devil; and the harvest is the end of the world.” Matt. 13:38,39. Here the verb “is” is used to set forth or represent the thing intended, and not literally the thing itself. Just so in the expression “this is my body” “is” sets forth or represents the comparison to his body which was not yet literally broken, and his blood which was not yet literally shed. (b) Other figurative uses show this to be the meaning here. In Matthew 26:27, it is said: “And he took a cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood,” etc. And in Luke 22:20: “And the cup in like manner after supper, saying, this cup is the new covenant in my blood,” etc. Compare I Corinthians 10:16 and 11:25. In all these instances the “cup” is used instead of “wine.” Thus they used the figure of *synecdoche continentis pro contento*. And yet no Catholic assumes the transubstantiation of the vessel. But it is just as logical from this use of the term “is” to conclude that the “cup” is transubstantiated as to conclude from the same use of “is” that the “wine” is literally changed into blood.

(c) From the use of ordinances in both testaments it is certain that “bread” and “wine” are used representatively. Everywhere this is the use of ordinances. This we have abundantly seen to be the case in baptism, and it was no less so with the passover feast which Christ and his apostles had just eaten. It was so with

the sin offering, etc., of the Old Testament. True there is an underlying truth "except ye eat the flesh and drink the blood of the Son of man, ye have no life in you," but this is done through faith. It is not literally eating his physical body and drinking his physical blood, in the elements of the supper.

5. When, and how often to commune. As to the time in the day, when the supper is to be observed, there seems to have been no set time with the apostles. It is argued by some that because it was instituted at night, and is called a "supper," it should be observed after nightfall. It would seem that this argument had no more real support than mere time correspondence. It is not a meal in any sense, and is only called a "supper" from the fact that it was instituted in connection with the "passover supper," a real meal, but not as forming any part of the same. If the time in the day had anything to do with the supper, as a mere matter of correspondence, then the day in the week (Thursday) would have as much place as the hour in the day. The first recorded mention of the supper has no time note in it. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Acts 2:42. It is certain that the "breaking of bread" here mentioned, refers to the Lord's supper, because it is classed with the other acts of worship. But nothing is said either as to the time in the day, or how often they broke bread. From the mention made in Acts 20:7, some have concluded that each congregation should

commune every first day of the week. "And upon the first day of the week, when we were come together to break bread," etc. While there is no objections to a people communing on the first day of every week, this passage does not necessarily teach that even the church at Troas did it. Luke and Paul and others in their company, were hurriedly passing by and are included in the "we" of the coming together. If the word "every" was in the passage, then it would be definite. Here is a parallel. The church to which I preach comes together on the first day of the week to break bread. They never assemble for that purpose on any other day. And should someone be passing, and stop to worship with us, and afterward write a history of the matter, he would say, "when we had come together on the first day of the week to break bread." The statement would be too indefinite for any one to affirm that we did so on the first day of every week. The Holy Spirit has laid down this law to govern that matter, "this do, as oft as ye drink it." I Cor. 11:25. This leaves the repeatedness of it to the sanctified common sense of the church.

CHAPTER V.

HISTORICAL PERMANENCY OF THE CHURCH.

I. The Provisions Made for the Historical Permanency of the Church.

THE church sent into the world, accompanied by the divine presence, was to be a religious personel of Christ in bearing unimpeachable testimony to the divine origin of Christianity, and as a religious figure was to serve as the highest miraculous credential to the reproduction of the Christ life in the hearts of men, and as a religious force was to verify in herself the reproduction of the supernatural involved in the divine origin, and in the historical permanency of Christianity. These ends could not be accomplished by any amount of human force, as they obviously lay in a moral realm, far above the highest moral plain ever reached by the best of the race unaided by the creating and sustaining power of sovereign grace. The disintegrating power of sin in each member of the race, is sufficiently predominant to effectually destroy his power for good, and to permanently mar the beauty, and destroy the perfection of anything he might undertake to accomplish. Nor would the association of large numbers together, lessen this weakness of the race, but upon the contrary, it would ferment, and intensify the propensities to evil, by augmenting the causes that incite to sin. The history of the race shows that where large numbers of men are brought to mix and mingle together, without

the bonds of supernatural grace to subdue the natural tendencies of mankind, the result has been disastrous to social purity, and moral integrity. And yet in the infinite wisdom of God, he chose to make man a messenger to man, bearing to him the glorious gospel of salvation.

Could there be any hope of permanency of a work intrusted to beings, the corruption of whose very natures cried out against the work? Most assuredly there could not without first lifting those to whom the work was to be intrusted up out of their natural condition, and making them to become partakers of the nature of him by whom the work is inaugurated. Thus changed, the new nature would cry out; not now against God, but against the power of sin seeking to drag it down from the holy presence and joyful communion of God. But even the gift of this new nature to those to whom the work is intrusted is not a sufficient and satisfactory guaranty of the permanency of the cause. God will not leave those intrusted with a mission of so much importance to him, and themselves, and the world, to do the work alone. He will provide for the divine presence to accompany them, and be colaborer with them. The work of man often fails, but that which God takes hold on to accomplish, shall be done. It is becoming, therefore, in Christian people to seek to understand the foundation upon which the mission of the church stands, and the relations involved in that mission.

1. *The covenant of redemption is the foundation of the mission of the church.* This covenant is spoken of in the scriptures as the “decrees of God,” the “counsel of God,” the “purposes of God,” the “will of God,” etc., and is the plan according to the provisions of which, God proceeds toward men in saving them from sin, and fitting them to dwell in his holy presence. The chief end in view is to bring men on the way to heaven. This plan comprehends all the means to be used, and the philosophy of the history to be wrought out in the use of those means. It is self-originated; that is, it is the product of the divine heart and mind, without the advice of other orders of intelligence. It was formed in eternity, and comprehends its choices from the beginning throughout the entire history of time. The Holy Spirit says by the mouth of the prophet Isaiah, “Remember the former things of old; for I am God, and there is none else; *I am* God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not *yet* done; saying, my counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east, the man of my counsel from a far country; yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it.” Isa. 46:9-11. As the author and authority upon which the whole matter rests, God announces the greatness and exclusiveness of his own being. And as proof of this, he has just said: “Declare ye, and bring *it* forth; yea, let them take counsel together; who hath showed this from ancient time? who

hath declared it of old? have not I the Lord? and there is no God else beside me. A just God and a Savior; there is none beside me." Isa. 45:21. He announces the compass of his counsel, "declaring the end from the beginning," so that there is nothing new in the history which was not known to God, and permanently provided for in the counsel. No condition arising in time should cause to come to naught, one single thing provided for in the counsel of God. "My counsel shall stand, and I will do all my pleasure." Whatever, then, God purposed to do, shall be done because purposed of God. "I have purposed, I will also do it." And it is well for us to remember that purposing to do, God also purposes how it shall be done.

The means and the method of the means to be used, are as much a part of the purpose as the end in view. If the end in view in the purposes of God is to save men and bring them on the way to heaven, that end is none the more certain of accomplishment, than is the use of the means and methods by which it is to be reached. "The counsel of the Lord standeth fast forever. The thoughts of his heart to all generations." Ps. 33:11.

Nor can the counsel of God be changed or supplanted, either in the *means* to be used, the *methods* of their use, or in the *end* contemplated in the divine mind. Like himself, the "counsels of God are immutable. No change can be made in them, not even by God himself.

Paul says of them: "Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath, that by two immutable things in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us." Heb. 6:17, 18. Whatever things are provided for in the counsels of God are sure, not only because the counsels are of God, but because, also, he has sealed them by an oath in which it is impossible for him to lie.

2. *Let us then notice some of the things provided for in this compact.*

(1) The counsels of God provide for the atoning sacrifice of Christ. Indeed, so prominent is he in this character, that he is said to be the covenant of the father. "Thou art my servant, in thee will I be glorified." Isa. 49:3. Here Christ is presented in the character of a servant; one who is rendering service in humble submission to a directing sovereign will over him in this character. This was a part of the things to which, as contracting for man, and in man's stead, he agreed with his father. Paul speaking of him in this character has this to say: "Have this mind in you, which was also in Christ Jesus: who being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, he hum-

bled himself, becoming obedient *even* unto death, yea, the death of the cross." Phil. 2:5-8.

In this righteous humiliation, acting for his people and as representing them in his work, he is presented as God's covenant with his people. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles." Isa. 42:6. But notice that he is given in the form and likeness of men, and in the capacity of a sufferer. Not suffering as representing divinity, but as representing guilty man before the claims of a holy law. In this relation, the apostle Peter says he suffered not only for us in this present age, but for those of past ages as well. "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit, in which also he went and preached to the spirits in prison." I Pet. 3:18, 19. Thus, in this character, Christ stood to the faith of the saved in all ages. The certain flow and efficacy of his blood spread itself out over the past, just as it has a perpetuity of influence stretching out over the future, and was made sure to the faith of believers, because it was provided for in the immutable counsel of God confirmed by an oath to them of the past ages, and to us by its actual shedding on the cross, and accepted offering in heaven. All the unbelief in the world can never make void the efficacy of the blood of Christ to the believing heart. And all the ingenuity of mankind can never supplant its place in the econ-

omy of redemption with anything that will atone for sins. It is fixed, it is sure, it is unchangeable in this place, because in the counsels of God it was decreed that Christ's blood should occupy that place in human redemption.

All Christian people love to believe in this fixedness of the blood of Christ as the great cardinal means of salvation. But is there any greater authority for believing in the certain perpetuity of the blood of Christ, than there is for believing in the perpetuity of the divinely elected means of witnessing the saving efficacy of that blood to a lost race? Certainly there is not. The same divine counsel which provides for the offering of the blood, provides also for the means, method, and instrumentalities, through which the power of the blood to save shall be made known to all. The latter is just as essential as the former, and without which the former avails absolutely nothing. It is not now the question of what the means, etc., of witnessing the efficacy of the blood are; it is the fact that whatever they are, they are of divine appointment, and are therefore just as fixed and perpetual as the blood itself. In his relation to the Father, as representing men, it is said of him: "Behold my servant, whom I uphold; my chosen, in whom my soul delighteth." Isa. 42:1. As the chosen and elect of God, he is set forth as being constantly upheld in his work by the Father himself. Thus there stands engaged for the certain accomplishment of the work Christ undertook, both the Father and the Son. This is a part of the mutual engagements

between them in the covenant agreements. This is the guaranteed surety of the work between them. Christ was to die for certain results, and the Father was to make them sure to him. Hence:

(2) *It was provided in the counsels of God, that these should be given to Christ, to be redeemed by him by the laying down of his life for them.* Of this gift, as being already realized by Christ, Isaiah, seven centuries before Christ came in the body of his flesh, breaks forth in joyful acclamation: "Behold, I and the children whom the Lord hath given me." Isa. 8:18. And this prophecy is caught up by the writer of the letter to the Hebrews (2:15), and applied to Christ. But when were these children given to Christ, and for what purpose? These questions can be best answered, by the plain statements of God's word. Paul exultingly says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ." All our spiritual blessings are vouchsafed to us only in Christ. He is the *hilasterian*, the mercy seat, in whom God meets us with mercy. But according to what *rule* of proceeding is he made such to us? Is it according to anything arising in time? No, the apostle continues: "Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love." Two things are stated here. (*a*) The choice in Christ before the foundation of the world. And (*b*) the end in view; "that we should be holy and without blemish before him in love." Having

thus made choice of his people in Christ, God previously determines (such is the meaning of the word "fore-ordained") the method by which they shall be brought into this felicitous and holy condition before him, "having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the beloved." We are further taught: (a) That God previously determined the manner in which people should be brought into the relation of sons, viz., "by adoption through Jesus Christ." (b) The rule followed is, "the good pleasure of his will." (c) The end in view is, "that we should be to the praise of the glory of his grace." And (d) the freeness of it all "which he freely bestowed on us in the beloved." Having stated the previously determined fact in the divine mind, the *rule* of proceeding with it, the end in view, and the freeness of the whole matter, the apostle proceeds to set forth the means through which all of it is to be brought about, thus: "In whom we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." Eph. 1:3-7. This agrees with his statement of the doctrine elsewhere. Says he: "Who saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before times eternal." II Tim. 1:9.

Thus were they given to Christ in eternity, as the price or heritage which he was to receive in return for

his blood, the price which he agreed to pay for them. In the character of paying the price agreed upon, the prophet looks on him, and the certain flow and efficacy of his blood to all for whom it is offered. "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied, by his knowledge shall my righteous servant justify many; and he shall bear their iniquities." Isa. 53:10, 11. The perpetuity of the offering in efficient travail to the end of time was known to Jesus, and with its results—seeing his seed, *believers*—he was satisfied. He was bringing in the children whom the Father had given him. Bearing their sins on the tree, he had knowledge of his sheep, and should justify many. This makes salvation secure to the believer. Why? Because the Father and the Son agreed on his salvation in eternity, when the compact of redemption was entered into. But what right has anyone to rejoice in the sure salvation of the believing, and at the same time deny the certain perpetuity of the means of such salvation? The perpetuity of the means whereby this end is secured to Christ and those for whom he died, rests on the same counsel of God. We shall see before we are through that many Christian communities practically dispute the perpetuity of witnessing the power of the blood of Christ to save the lost, by the doctrine of church apostasy. Those coming into rela-

tions of sonship through the blood of Christ, have appointed unto them in the counsels of God a place through which, in the absence of Christ in person, they are to witness the efficacy of the blood of Christ to the end of time. But we shall see that they are not to do this alone. God has reserved to himself a place in this work. And that place is filled by the perpetual presence of the Holy Spirit. Having, now, considered those things that are made sure through the divine activity alone, let us look at the things in which the divine activity joins itself to human instrumentality, for the further prosecution of human redemption.

3. The church is the divinely appointed human instrumentality through which the Father works out the blessings of his Son's blood to the race, and returns the same to Christ, as his for which he died. In the counsels of God was any place found for the church? If so, what was that place? Or is it possible that the establishment of the church is an after-thought? These questions would interest angels. Much more should they interest the children of God, since it is the will of God that his people should honor the bride of his only Son. Certainly it is our duty to love the church, since Jesus himself "loved the church, and gave himself up for it." Eph. 5:25. Let us bring our hearts and minds prayerfully to this question, that in the spirit of Christ we may honor his truth, and properly regard his church. Paul, in speaking of the mysteries of Christ, has this to say: "Which in other times was not made known unto the sons of men, as it

hath now been revealed unto his holy apostles and prophets in the spirit; *to wit*, that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:5-11. This passage is worthy of our careful study. In it we are taught:

First. That things are now made known that through the travail of past ages had not been made known. In the gracious purposes of God's heart, he had revealed himself as rapidly as the race could grasp his unfoldings.

Second. That these things have now been revealed unto the holy apostles and prophets by the spirit. Presently we shall have occasion to study the relation of the Holy Spirit to the historical permanency of the church.

Third. That among the hidden things now revealed is, that the Gentiles are fellow partakers, and

fellow heirs with the Jews in the promise in Christ.

Fourth. That the reservation of this mystery in past ages, looked unto a glorious end in its display in this age.

Fifth. The display looked forward to was to be wrought through the church. That display was to make known the manifold wisdom of God.

Sixth. *All of this is traceable to the eternal purposes of God, which he purposed in Christ Jesus.* Thus the church is set forth as being the covenant instrumentality through which the plan of salvation as revealed in the New Testament scriptures should become historically permanent, because the church is elected to this end in the eternal purposes of God in Christ. This being undeniably true, it follows, therefore, that nothing can supplant the place God has assigned to the church in this work, any more than a substitute can be found to occupy the place assigned to the blood of Christ. It is a place immutably fixed, because it was fixed in eternity, to be made known, as the apostle says, "by revelation unto his holy apostles and prophets in the spirit." No amount of philosophy, or reasoning, or theorizing will ever escape the fact, that if the church has ever failed to be true to this God purposed relation, or should ever fail in the future to that extent that the Holy Spirit can no longer reveal the gospel through her, then the counsels of God have failed.

When Christ came, true to the covenant relations with his Father, he gathered about him a company of disciples, organized them into the church, as we have

before seen, instructed them in the nature of the mission of the church in the world, and before his departure to his Father, by his own divine commission, acting by all authority in heaven and on earth, assigned the church her covenant position and work. He had authority to do this. It had been purposed in him in eternity, and he had discharged the conditions imposed upon which the right rested. Hear his words as he comes to his church assembled on the mountain in Galilee, where he had himself appointed that this should take place. "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. 28:18-20. Thus the place assigned the church is as much a part of the eternal compact, as is that which is assigned to the blood of Christ, and in her place, the existence of the church is just as necessary to the accomplishment of the final end in view, as is the blood of Christ. It is not so much a question of whether you believe in the perpetuity or historical permanence of the church, as it is: "Does God believe in it?" If God believes in it, then it is purposed by him, and is sure because purposed. "I have purposed it, I will also do it." Isa. 46:11. The church could not have been made the instrumentality through which the gospel was to be made known to all, without God had purposed that

such should be the case. Hence, as the apostle says, it is, "according to the eternal purposes which he purposed in Christ Jesus our Lord." Eph. 3:11.

But this purpose should not stand on human wisdom, but on the power of God. It was not to be left to man to devise the life of the church, neither the means through which that life should be manifested to the world. We said at the opening of this chapter, that the church was to be a religious *personel* of Christ in bearing unimpeachable testimony to the divine origin of Christianity. That is, she should be so divinely equipped for, and fortified in the work, that she should not only in the immediate age following Christ, but to the end of time, practically reproduce and manifest the Christ life, not in word only, but also in a life conformed to the requirements of the gospel of Christ.

And thus as a religious figure she is to serve as the highest miraculous credential to the reproduction of the Christ life in the hearts of men. In the constituency of the body, each is to be no more himself living, but Christ living in him. The apostle brings out the idea in this way: "But we have this treasure—the indwelling Christ, in earthen vessels, vessels of flesh,—that the exceeding greatness of the power may be of God, and not from ourselves; *we are* pressed on every side, yet not straightened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body, the dying of Jesus"—this greatest tragedy in human history is to be constantly reproduced through the church

—“that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus may be manifested in our mortal flesh.” II Cor. 5:7-11. Thus as a religious force, divinely appointed, the church is to verify in herself the supernatural involved in the divine origin, and in the historical permanency of Christianity. Observe will you, that the supernatural is as much concerned with the historical permanency of the institutions of Christianity, as with the origin of them. This has been overlooked by many, and the result is, a kind of religious form and philosophy has been suffered to take the place of the divine presence in working out the history of Christianity. This practically retires God from any connections with the matter, and leaves the whole cause to stand in the wisdom of man, and not on the purposes of God.

Such are prepared to believe in the doctrine of church apostasy—the failure of the purpose of God, which is but the failure of God himself—and the ability of man to reproduce, by reformation, the lost and ruined bride of Christ. How sadly such fail, one need but learn the church of Christ from the New Testament, and then compare with her, the churches of human origin. But it is time to examine into the divine method by which the historical permanency of the church is made sure.

4. *The Holy Spirit’s relation to the historical permanency of the church.* Hitherto we have not had occasion to examine closely into the relation the Holy

Spirit sustains to the covenant compact of human redemption. A covenant can not exist with less than two parties, but there can always be more than two. "A covenant is a mutual agreement between two or more parties, to do or forbear some act or thing, a contract, a stipulation." In the covenant of human redemption, God the Father, is the covenanter; the one who makes the covenant. God the Son, is the covenantee; the one to whom the covenant is made. God the Spirit, is the administrator, the one who directs, manages, distributes, and dispenses laws and rights.

Men, *believers*, are the property consideration in the compact. So to speak: The Father proposed to give to the Son certain ones—*believers*—on the condition that he would pay the price necessary for their redemption from the bondage of the law. This required his humiliation and death. The Son accepted the gift and engaged to pay the price; but says: "Father, who will make good to me this inheritance? Who will bring me back from the powers and dominion of death to the glory I have with thee?" "I will give you power to lay down your life, and I will give power to take it again," answers the Father. But, Father, these are my brethren. They have no heart to love me. Who will make good to me these? God, in the person of the Holy Spirit, responds: I will witness thy sufferings and death to their hearts. I will quicken, and regenerate, and sanctify, and glorify them. I will go and take up my abode with them, and work in them and through them, until the last

one given thee is brought on his way to heaven, to share thy glory with thee. Given the blood of Christ as the purchasing power, and glorification in heaven (I Pet. 3:18) as the end in view, the Holy Spirit fills the place of transferring the inheritance from its state in sin and corruption, to its state in glorification. And mark you, this is a relation sustained by the Holy Spirit, not simply and alone to those living since Christ came, but to the heirs of the promise in all past ages as well. Never, in consideration of anything else than the blood of Christ, does he enter the heart of man. It is only as he can carry with him that blood to purge the heart from sin and dead works, does he enter. In this sense—as witnessing the sufferings of Christ—the apostle Peter tells us he preached to those living before the flood (I Pet. 3:18, 19), “that they might be judged according to men in the flesh, but live according to God in the spirit” (I Pet. 4:6). And in the same manner did he witness the death of Christ to Abraham, and Isaac, and Jacob, and Moses, and the prophets, and all the believing in the ages before Christ came. Hebrews, eleventh chapter. Why, we may ask. Because it was the work assigned him in the covenant: “But this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be my people.” Jer. 31:33. And let no one think for one moment that this is a covenant, the benefits of which were enjoyed by none, until Christ actually offered

himself on the cross. The blood of Christ has a perpetuity of influence, spreading itself out over the past, as well as the future. The expression, "will make after those days," simply means, will manifest in all its fullness at the proper time, "the fullness of times." This is that condition of things which the prophets anticipated, and toward which, in mind and heart, they travailed. Its blessings were, however, none the less sure to them. Of this travail of prophetic mind and heart toward the suffering Christ, with the fullness of the glories that should follow his unfolding of the hidden mysteries of God in himself, through the Holy Spirit, the apostle Peter gives us a condensed view. It is this: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto you: searching what *time* or what manner of time the spirit of Christ which was in them did point to, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Ghost sent down from heaven: which things angels desire to look into." I Peter 1:10-12. But given the sufferings of Christ as actually accomplished, and a company of believers in the same, *called the church* as actually brought together by the Holy Spirit through the gospel, how could the same be made historically permanent? This is the question now confronting us.

And it is a question of no little importance, since the glory that was to follow the sufferings of Christ depends on it. And, remember, that that glory was to flow on perpetually through the divinely appointed channels. Those channels are named by Paul. "Unto him *be* glory in the church and in Christ Jesus unto all generations for ever and ever." Eph. 3:21.

The meteor is by many persons looked upon as a star. It flashes across the heavens making them a pavilion of light, but the brightness of its shining soon fades, and the stars are seen to still be in their regular orbs, pursuing their even course, and shedding forth the glory of him who gave them appointment, and moved them out in their respective spheres. Just so, many institutions created by men in the name of Christianity, and called churches, flash across the horizon of human history, apparently reflecting great light. But when the Son of righteousness shall come in the brightness of the clouds, they will be found to flee before that coming; while his church, his bride, will be caught up to meet him in the heavens, to continue through endless ages to reflect credit on him. That this might be sure, it was necessary that the divine presence should be given to the church. This was provided for in the covenant, hence Christ promised the Paraclete. "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever, *even* the spirit of truth; whom the world can not receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you,

and shall be in you." John 14:16, 17. In order to arrive at an understanding of what sense the Holy Spirit is to come, let us analyze these passages carefully.

(a) He is promised as an advocate; such is the meaning of the term. In this sense he is not promised to the world. (b) He was to abide with the church perpetually. (c) He is called the spirit of truth, indicating his relation to the permanent establishment of the gospel. (d) In this relation the world could not receive him, because of their ignorance of him. (e) But the disciples could, for they had knowledge of him. In verse 26, of the same chapter, some additions are made, viz.: (a) Teach them all things. There were many things that Christ had not been able to teach them, because they were not able to receive them. John 16:12. (b) And bring to their memories all things which Christ had taught them, and with them establish a concurrent testimony to the gospel. John 15:26, 27. Compare John 17:7, 14. These passages taken together, and as a whole, teach:

(a) That the disciples were acquainted with the Holy Spirit, and were thereby prepared to receive him in the new relation he was coming to sustain to them.

(b) That in this sense the world had no knowledge of him, and could not therefore receive him in this relation.

(c) That it was a relation that looked to the establishment of the gospel. He was to call to the memory of the disciples the things Christ had taught them, and supplement the same by leading them into

the things they were not yet able to receive from Christ.

(*d*) And that in all this he was to glorify Christ. There are no traces of an infallible Peter in this whole matter.

Now this testimony was to be conjointly rendered by the Holy Spirit and the church, not only in reducing the gospel to bodily form and giving to it historical permanence, but to the end of the world they should continue to witness to the hearts of men the saving efficacy of the blood of Christ. To this *fact* the apostle refers in Eph. 3:21, and to the manner of it, in II Cor. 3:2, 3, where he says: "Ye are our epistles, written in our hearts, known and read of all men: being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh."

The meaning may be stated thus: Given the unsaved to whom to preach, the gospel as that which is to be preached, the apostle to preach it: the Holy Spirit bears concurrent testimony to the message by making it powerful ("them that preached the gospel unto you by the Holy Ghost sent down from heaven," I Pet. 1:12) upon the hearts of them that believe, thus claiming them for witnesses of Christ to be known and read of all men. Looking to this conjoint testimony to be borne by the Holy Spirit and the church, Christ said, after having just stated his death, burial, and resurrection: "And ye are witnesses of these things.

And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." Luke 24:48, 49. The church being given as the instrumentality through which the Holy Spirit is to operate, and he being sent to take up his work, begins on the day of Pentecost to reveal unto the church, and through the same unto the world, the glorious gospel of Christ. It was a formative period, not of the church, but of the gospel. It needed to stand on a higher basis than the unaided memory of the apostles. Hence the baptism of the Holy Spirit was given outwardly, and the unction of the spirit inwardly. The one was for confirming the presence of the supernatural outwardly, and thus establishing the message of the apostles on a divine basis, and when so established to witness the perpetual testimony of the Holy Spirit baptism, not by a constant repetition of the same, but by the presence of the miracles in the records which were wrought through it, as proof of the divine origin of the scriptures. Of this purpose of the Holy Spirit baptism, the apostle has this to say: "God also bearing witness with them, both with signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his will." Heb. 2:4.

These miraculous signs began in the "tongues" used on the day of Pentecost, and were continued in divers manners throughout the ministry of the apostles and early Christians, according as God willed to use them, down to the close of their necessity, by the com-

pletion of the record. When the record had been completed, the history contained the proof of the divine confirmation and stood on the basis of the supernatural, obviating the necessity of the display of divine power in the performance of miracles. But there was still need of the divine presence to reveal to the heart's consciousness the truth of the gospel; hence the abiding unction of the spirit. The record is sufficient for the mental conscience of the race. By no amount of reasoning can the mind of man pass the bound of wisdom, or disprove the presence of divine power in the establishment of the gospel. But mental submission to the truth of the gospel does not save men. There is still an exercise of divine power through the truth, that belongs exclusively to the Holy Spirit. And just as in revealing, and establishing the truth in the first instance, he chose the church through which to accomplish the same, so in this instance does he do likewise. Given the church as the divinely appointed instrumentality, and the gospel as the means of witnessing the merits of the blood of Christ, the Holy Spirit gives the church an unction to know the truth, and through her and with her witnesses a conjoint testimony to the end of time.

Let us now examine into this unction of the spirit. The apostle John says: "And ye have an anointing from the Holy One, and ye know all things." I John 2: 20. Notice also, that he uses this form of speech in direct contrast, in the preceding verse, with those who had gone out from among them, even deny-

ing Christ. And he assigns as a reason for their action, that they were not of the number. In Jer. 31:34, following the character of work to be done by the spirit in writing the law of God in the inward parts, etc., the prophet announces this very blessing of the covenant, saying, "and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and their sin will I remember no more."

This anointing is the conscious indwelling of the Holy Spirit, witnessing to the heart the ever living Christ as the perpetual life of the church. This ever abides with the church. "And as for you, the anointing which ye received of him abideth in you, and ye need not that anyone teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him." I John 2: 27. In this way the Holy Spirit continues through the ages to reveal the truth to the hearts of men, and to make it powerful as he witnesses through them. Observe, that as the church was appointed in the covenant, and by Christ, as the instrumentality through which he was to reveal and reduce to bodily form the gospel, so by the same divine appointment, it is through the church that he continues to manifest the glories that should follow the sufferings of Christ. Whether you and I believe in the historical permanency of the church or not, does not in the least change the

fact. God does, and it will stand fast when all that comes of man has perished a thousand times. "I purposed, I will also do it."

CHAPTER V.—Continued.

"THE HISTORICAL PERMANENCY OF THE CHURCH."

II.—The Doctrine of Church Apostasy and Reformation.

THAT a very large per cent of the religious organizations that are called churches are the outgrowth of the idea that the church apostatized to that extent that it could no longer be looked upon as the representative of the doctrine and life of the New Testament, no one will dispute. Upon what ground could any one justify himself in the creation of a church different from any in existence or that ever had existed, except that none of them reproduced the New Testament church; none whatever. The first thing necessary for him to do, is to demonstrate that Christianity has miserably failed in the past. Should he fail to do this, the thoughtful mind will ask, why doest thou this? Should he succeed, the same mind will ask, by what authority do you guarantee the success of your enterprise, if that which was inaugurated by Christ and founded on the purposes of God and led on by the perpetual presence of the Holy Spirit, has failed?

Thus, his position precipitates upon him a *dilemma* from which he can never extricate himself with honor to God's word and the cause of Christ.

If the church founded by Christ on the eternal purposes of God and his own blood, and permeated and led on in her divinely appointed work by the Holy Spirit has failed, then surely his may. If it has not failed, then surely there is no need of his, since he has no deeper insight into the divine mind, than had the Holy Spirit in revealing that mind in the scriptures, that he may improve on what has been divinely given.

The premises upon which the plea is based are wrong, as we shall see on close examination. The right of an institution to Christian recognition does not depend on the fact that it pleads in the name of Christianity, but on the authority it has from Christ, the author of the Christian institutions. Nor does the fact that men are conscientious in a plea make it right, and give it the title of an institution of Christ. Said Christ, "the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2. That men would come to think (to be conscientious in it) that to shed the blood of the servants of Christ would be doing service to God, does not obviate the law, "thou shalt not kill," releasing from the crime of murder and making it a moral and Christian duty to kill.

And yet we know through all the ages, men have shed the blood of the saints as an act of service to God.

But we may be sure God has never sanctioned or recognized such as Christian service. Of milder forms of pretended service, Christ has said: "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are. Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say: I tell you, I know you not whence ye are; depart from me all ye workers of iniquity." Luke 13:25, 27. These persons are represented as being sure they had been doing service to the Master in the right manner and by the right authority, but are told in turn that they are workers of iniquity. No sadder disappointment can come upon anyone, than that which comes from having thought to be right when all was wrong. And fearful are the warnings laid down by the Holy Spirit against this enthronement of conscious honesty, over the claim of God's word. Paul said to Timothy: "The time will come when they will not endure the sound doctrine, but, having itching ears, will they heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and will turn aside unto fable." II Tim. 4:3. One of the fabulous things that we are called upon to believe is that the church failed. And this call is justified by each new man who comes forward to *recreate* the church, on the ground that church organization is only an outward form, and as such it matters not so much

as to the form, so the inner life is all right. And yet, the position of all church reformers, when reduced to its final analysis, is, that where there is no membership in this outward form, there is no salvation. There is a great fault in the logic of such somewhere. If, as the theory holds, church membership is essential to salvation, then the outward form is of the greatest moment. While we do not believe in the doctrine "no church membership, no salvation," we do believe that the outward form is essential to the end in view. God has given to every seed its special outward form, as it pleased him. I Cor. 15:36-40.

A human soul inhabiting the outward form of a horse would be an anomaly, yet it would be the doctrine that the outward form was of little importance.

When we consider that the church is represented as the *bride* of Christ, and the abode of the Holy Spirit, it will not be an easy matter to justify the plea that the outward form is of little value. No man would want for his bride a woman of great deformity. Neither does Christ want the church in any other form than that which was given her by the divine hand. The form given to the human body is absolutely essential to the manifestation of human life. It is so, because God appointed it to be so. And just so, the form appointed the church is necessary to the manifestation of the divine life. The doctrine that outward the form amounts to little is illogical, against reason, experience, and the plain statements of the scriptures. And that cause which rests its right to usurp the

conscience of men on such a plea, must be regarded as without foundation in fact.

1. *Let us examine into the premises of the doctrine of church reformation.* The plea is based on the presumption, primarily, that the Roman Catholic church is the church of Christ in an apostate state. While Luther unconsciously held views in conflict with the Roman Catholic church, it was the sale of *indulgences*, in the vicinity of Wittenberg, by Tetzel, under the commission of the archbishop of Mainz, which formed the occasion for his conflict with the Roman church. He saw the corruption of the Roman church, and the total abandonment, or supplanting, of the doctrines of grace by her priestly machinations, and set himself to reform the Roman church. The thought that she was not the church seems never to have entered his mind. His aim was not to oppose the church as thus conceived, but to aid her by correcting some of her glaring evils. This brought him at length into violent conflict with the Romish church, and forced upon him the necessity of giving his work separate form. The spirit of the work was a noble one. The mistake of the work lay in the creation of a church, instead of seeking identity with the church of Christ. From this time on every pedobaptist undertaking to write a history of the church and the doctrines of the New Testament, is forced in the very nature of the case to trace them through the Roman Catholic church, from 1525, A. D. The Lutherans and Presbyterians can go back to this time through their own

organizations, but here they are plunged off into the Roman Catholic church.

The various kinds of Methodists can go back through the Church of England to about 1531, and here they, too, must begin to travel back through Rome. It is not necessary to have a deep insight into logic to see that such a position, in the very nature of the case, charges upon the cause of Christ all the shocking enormities of the Roman church. Nor is it difficult to see that the natural tendencies of such is to produce a type of infidelity that turns away from Christianity with disgust. Once you get one to believe that the gospel of peace and purity has been converted into a gospel of war and corruption, and he is no longer in a condition to look upon Christianity with favor. This is the logical tendency of the doctrine. Nor is the reformation of MR. A. CAMPBELL in any better relations to this question. In the *Mill. Harbinger*, volume 5, page 374, it is stated: "There is not one voice heard in all the world outside of the boundaries of the present reformation, calling upon the people to return to the *original gospel and order of things*." And in the same volume, page 195, it is further stated: "The opinions of the orthodox are about as correct on millennial matters as they are on their systems of divinity. Their gigantic efforts to evangelize the world at the present is tending to perfect the analogy between the present and past dispensations; compassing sea and land to make proselytes; and when they are made they are twofold more the children of hell." Thus MR. CAMPBELL started

from the viewpoint that the original purity and order of the gospel was lost, and needed to be restored to mankind.

Any organization of Christian people who have sprung up as the result of efforts at either reformation, or restoration, stands committed to the doctrine of church apostasy, with whatever consequences that doctrine precipitates on the cause of Christ. The passages relied on to prove the doctrine do not support it, but on the contrary, prove the opposite. It is worth our while to examine into some of these passages, and for that purpose we select those most emphasized by the advocates of the doctrine. These are three in number. "And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand, two hundred and three score days." "And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:6 and 14. The general idea of both passages is the same, and both refer to the same events. The *time* note of both is the same. Time, times, and half a time, meaning respectively, *one*, *two*, and *one half a year*, or twelve hundred and sixty days, the number assigned in the former verse, elsewhere put at forty and two months, the same number of days. As a day in prophecy is defined in Daniel 9:25:26, as comprehending a year of time, the exact time that this condition of things should continue is twelve hundred

and sixty years. Now it is held by the advocates of the doctrine that the woman symbolizes the church, which we do not deny, and the flight into the wilderness represents the corruption of the church. This we deny that the passages teach. And that they do not, will appear conclusive from the following considerations.

First. The flight was from a pursuing power called "the dragon." There was no such thing as the one swallowing up the other while this condition of things remained.

Second. The woman fled to her place prepared of God. Whatever the state or condition of the woman was, God is the author of it. It is certain it was not a state of infidelity and sin, since God is too pure to tempt any one to such, much less the church for which his own Son gave himself, and that, too, according to the Father's will.

Third. In this state of retreat she was "nourished for a time, and times, and half a time, from the face of the serpent." The use of the term "face" is not without its significance. It is a term that means communion, as illustrated by the shew bread of the Old Testament, called the "face-bread." The woman did not commune with the serpent; that is, she did not join with him in any of his pretended relations to God. This distinct separateness was maintained throughout the entire period: This is inspired church history, and shows the existence of the church under the tender care of God, throughout the whole period of Catholic

supremacy. Whether you and I are able to trace the presence of the church through the whole period or not, is a matter of little consequence, since that presence is traced by the Holy Spirit in the inspired volume, apart from the man of sin. It is quite sure from this fact, that God does not look to churches of reformation for a history of the institutions of the New Testament, since that history is provided for outside of the Romish church, from which such have come forth. Let us now examine into the other passage relied on. It is this: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present; let no man beguile you in any wise; for *it will not be*, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." II Thes. 2:1-4. This is the strong passage of the doctrine of church apostasy, those previously cited being used as circumstantial evidence. The apostle is seeking to disabuse the minds of some of the saints at Thessalonica, who had come to believe that the second coming of Christ was nigh at hand. He calls their attention (verse 5) to the fact that he had previously taught them that certain things should transpire before that event took place. He repeats those things to

them. There is to be revealed the man of sin, the son of perdition.

(a) The occasion of this revelation is "the falling away" that should come. The advocates of the doctrine agree with us on one thing; *namely*, that the man of sin, etc., represents the Romish church, and the assumption of divine attributes and prerogatives by the pope. This we have seen at some length in a previous chapter. No other being in all the world (and this is history that is to be wrought out by those belonging to this world, by men) "sets himself forth as God."

But the advocates of the total apostasy of the church have failed to show us by what process the bride of Christ could become transformed into the man of sin. This is yet to be done. The whole theory rests on the presumption that the "falling away" is total. This is a gratuitous presumption to say the least. There is always a falling away from every congregation of saints, but such is not evidence that the whole congregation falls away. Men began falling away with Judas, and continued to do so on through the ministry of the apostles. But what character of men? Those who loved Christ? Not at all. John tells us. "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out*, that they might be made manifest how that they all are not of us." I John 2:19. This is falling away. It was because they were not of those who loved God. Their going out is cited as the proof

of that fact. It would be folly to presume that all had gone out, because the apostle mentions the fact that some had. Upon examination we will find this to be the case with the passage under consideration. In the subsequent verses the apostle brings out the cause of the falling away. "For," says he, "the mystery of lawlessness doth already work." This is insubordination to Christ; a striking characteristic of the unregenerate. This is precisely the character of those through whom the man of sin should be revealed, "*even he*, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved." Those who loved not the truth would fall away, and thus furnish the occasion for the revelation of the man of sin. Falling away from the form of sound words which they had not loved, and the spirit of which they never received.

To say it was a total falling away, is to say there was to be a period of time twelve hundred and sixty years long, in which there were none who loved the truth. While two or three faithful ones remained, the church could be perpetuated. This is all that is required under the New Testament law to perpetuate the cause. If from age to age there remained that number of faithful ones, then our cause is sustained. We know by the continued presence of the edicts of the pope, against the *rebaptized* and the *rebaptizers*, and the large armies by which such were enforced, that

there were large numbers at all times who refused to recognize the supremacy of the pope and the Romish church.

(b) Other passages, relating to the same condition of things, show that the "falling away" was limited to those who loved not the truth. In I John 2:4, 5, it is said: "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected." And Christ said, "if ye love me, ye will keep my commandments." John 14:15. This is the general law of obedience as laid down in the scriptures. Disobedience is the certain proof that love of God is not in the heart. That those not loving God should "fall away" from the form of sound words, is not at all surprising. It is the natural result. Now this is precisely the class of persons over whom the dragon and the beast had power. John, speaking of the authority given to the dragon and the beast, after the union of pagan Rome (the dragon) with the beast (the apostate element of those professing to love God) has this to say of the extent of that authority: "And all that dwell on the earth shall worship him, *every one* whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world." Rev. 13:8. Those written in the "book of life of the Lamb" are those upon whose hearts the Holy Spirit writes the law of the Lord, and in whose hearts he dwells. These have the conscious testimony of the

truth, and no amount of secular authority and power can now or has ever been able to cause them to turn from Christ to the corruptions of the gospel as presented by the Romish church. Over such Rome never prevailed, but through the ages of this conflict of truth and error, they, lead on by Christ, continued to be true to him. This is that war in heaven in which "Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was there place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, now is come the salvation, and the power, and kingdom of our God, and the authority of his Christ; for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcome him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their lives unto death." Rev. 12: 7-11. This is not a conflict of truth with error that should spring up in the sixteenth century, but one that should be continuous from the rise of the dragon power, to his successful downfall before the power of the blood of Christ and the testimony of his saints, who loved him more dearly than they loved their own lives. But the doctrine of a total falling away is, in the very nature of the case, against these scripture facts. It can not

therefore, be true, because opposed to the teachings of the scriptures.

(c) This interpretation agrees with the historic facts connected with the rise and spread of the Romish church. In a previous chapter, we had occasion to notice the rise of the doctrines that led to the "falling way." These were the *episcopacy*, *baptismal salvation*, and *infant baptism*. At first, mere tendencies but by the middle of the third century they had become so marked as to cause the first definite and formal division in the church. And from the time of this division, whenever possible, the corrupt element called on the secular arm of pagan Rome (the dragon) to force the opposing element into submission. This continued to be the case till 325, A. D., when Constantine formally incorporated the corrupt element with the empire, and thus gave "the seat and authority of the dragon to the beast," the Roman Catholic church. From this time on, those maintaining the purity of the gospel are called *heretics*, and are hunted out and put to death by Roman armies, armed with the edicts of Roman emperors and Romish popes. Blind indeed must he be who reads these edicts and fails to see the presence of a people in the world, who refused to own the supremacy of the pope sufficiently numerous to cause the creation of armies to suppress them.

2. *The consequences that the doctrine of the total corruption or apostasy of the church precipitates on the cause of Christianity are such that they prove it to be untrue.* A very safe rule of examining into any position,

is, to look at the results that are involved in such position. If the results are ridiculous, or absurd, or against God, or such as to amount to the destruction of anything that is of God, then we may be sure that the position is untrue. It is possible that many who are committed by their position to the doctrine of church apostasy have never looked into the consequences involved in the position. Whatever those consequences may be, every denomination of Christian people in the world that has sprung up as the result of either reformation or restoration, stands involved in them. That the church is the creature of God, no one will deny. Had it not been for the purpose of God to save men through Christ, and the revelation of that purpose in the incarnation of the Son, there never could have been a church of Christ in the world. It does not take a deep philosophy to see that the existence of the church is directly traceable to God, through the sufferings of Christ, and that the existence of the church has an intimate association with the Trinity. These relations or associations are of such a character in the plan of redemption, that neither one can cease in the relations it sustains to the other, without a cessation of the economy of redemption. Should the relations once be broken, there is no possibility of amending them. The doctrine of church apostasy assumes, first, a broken relation; and, second, an amended breach or the restoration of the primitive relations.

(1) It teaches a failure in the purposes or counsel of God. The counsel or purposes of God are like

himself, immutable. "My counsel shall stand, and I will do all my pleasure." And again: "I have purposed, I will also do it." Isa. 46:10, 11. Whatever was in the counsel of God shall stand, because the counsel itself shall stand, and whatever God purposed shall be done, because purposed of God. Among the things in the counsels of God was the creation of the church, through which as a divinely appointed instrumentality, the gospel should be made known to all. The apostle states it in this way: "To the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God, according to the eternal purposes which he purposed in Christ Jesus our Lord." Eph. 3:10, 11. This passage, in connection with those just cited, teaches: (a) That in eternity God purposed certain things. (b) That they were purposed in Christ Jesus our Lord. (c) That they shall be accomplished because purposed in him. (d) That among the things purposed is to make known to all the manifold wisdom of God. (e) That this is to be done through the church. It does not take deep thought to see that if the church totally apostatized, then (a) the God-appointed instrumentality through which the gospel was to be made known to all ceased to exist, and (b) the purposes or counsel of God failed, and (c) Christ died in vain, since there is no longer any divinely appointed instrumentality through which the story of the cross is to be preached. And worse than all this, the position puts a falsehood in the mouth of God, and

makes the Holy Spirit and the apostle witness a lie. The apostle in speaking of the immutability of the counsel, remarks: "Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath that by two immutable things in which it is impossible for God to lie," etc. Heb. 6:17, 18. The doctrine of church apostasy not only says that the counsel of God is mutable, but also that God has sworn to a lie. One of the things by which the Father has sworn is the eternal priesthood of Christ. "The Lord hath sworn, and will not repent, thou art a priest forever, after the order of Melchizedek." Psalms 110:4. The other is the eternal sonship of Christ. "Yet I have set my king upon my holy hill of Zion. I will tell the decree: The Lord said unto me, thou art my Son; this day have I begotten thee." Ps. 2:6, 7. Just as sure as this oath was made to Christ and in him confirmed to the believer, just that sure is the perpetuity of the church which is purposed in the counsel which the oath was made to seal. The oath is the Father's solemn attestation to the Son, that what he had purposed in him should certainly be accomplished. And whether we view the organic feature of the counsel of God as a church or a kingdom the results are the same. As a church it is given to the obedient unto Christ through which they are to preach the gospel and shine forth the Christ life. As a kingdom it is spoken of in the same way, and as having the same indivisible perpetuity.

"And in the days of those kings shall the God of

heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. A kingdom must have a sovereign, laws, and subjects, and the church must have the same. The kingdom like the church, is reproduced in all the fullness of its elements in each local assembly of the church. That is to say: There can be no kingdom where the sovereignty of Christ is not recognized and his laws obeyed. But this gives a king, laws, and subjects, and, therefore, a kingdom. There can be no church where the sovereignty of Christ is not recognized and his laws obeyed. But this gives a sovereign laws, and subjects, and, therefore, the church. In the passage just cited may be noticed: (a) The setting up, by divine hand, of a kingdom or church, (b) which shall never be destroyed. (c) Nor shall its sovereign right to be such be transferred to other people. (d) It shall break in pieces all other kingdoms. (e) It shall stand forever. It is an immovable kingdom, because founded on God's purpose to set it up. Hence, says the apostle, "Wherefor receiving a kingdom that can not be shaken, let us have grace whereby we may offer service well-pleasing to God with reverence and awe; for our God is a consuming fire." Heb. 12:28. The doctrine of total church apostasy is diametrically opposed to these basal facts in the economy of redemption. Nor are these all of the fatal consequences that are precipitated on the cause of Christ by that doctrine

Indeed, these are sufficient to condemn it; for by them it charges falsehood on God, mutability to his purposes, and hopelessly destroys the divine appointment through which the gospel is to be made known to all.

(2) *The doctrine destroys the figurative relations that are said to exist between Christ and the church.* These relations, while presented in figure, can mean nothing less than vital principles, which are in the nature of the case indestructible without the destruction of the relations represented by them. And more; they are such in their very nature, that if once destroyed they are irrecoverable, in which case church reformation and restoration, to fit a bride for Christ, are hopeless.

(11) *Christ is presented as sustaining the relation to the church, that the head sustains to the body.*

If it be said this is only figurative relation, and is, therefore, of little importance; the reply is, that no figure ever represents more than is intended in the reality, but always less. We know that to sever the organic relation between the head and the body would result in the immediate death, not only of the body, but of the head as well. Nor is there any way short of a miracle of restoring the relation. The thought that gives movement to the body originates in the head, while the pulsation that manifests the thought in the movement of the body, is from the heart within the body. So the church has the mind of Christ, the thought that comes from the head to give movement to the body, and the indwelling of the Holy Spirit in

the body (the church) to manifest the thought—the gospel—that comes from the head, Christ. Sever the relation, as church apostasy does, and there is no longer any connection with Christ, the head, in giving thought, and the Holy Spirit, the heart and life of the body, in manifesting thought. Two or three passages will set forth the idea. The apostle, in speaking of the exaltation of Christ, concludes by saying: “And put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all.” Eph. 1:22, 23 (compare 4:12, 13). “And he is the head of the body, the church.” Col. 1:18. That this relation is of such moment that it can not be destroyed without disastrous results, is brought out in the following passage, “For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the savior of the body.” Eph. 5:23. While Christ is the personal savior of each member who comes in, he is also, as head over the church, the constant source from whence the church perpetually draws her life. To strike down the relation, by the doctrine of the total apostasy of the church, is to destroy the relation and make it no longer possible for the Holy Spirit to manifest the Christ life to the world through a dead body.

(22) *Christ is presented as sustaining the relation to the church that the husband does to the wife.*

This is a relation that is founded on love, and when not so founded, sinks to the level of fleshly lusts,

and becomes chargeable with fornication, which severs the bond of the relation. Where church membership is founded on obedience that does not come from hearts in love with Christ, it sinks to this level, and is chargeable with spiritual fornication. Of this kind of obedience is infant baptism and the baptism of adults in order to the remission of sins. They both descend to the plane of obedience from fleshly hearts not made spiritual, and, therefore, to a carnal basis. Now this is the character ascribed by the Holy Spirit to apostate Rome. "For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her," etc. Rev. 18:3. And in this character she is represented as the mother of a brood of harlots. "And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." Rev. 17:5. There can not be an offspring without a mother, and in the use of this relation here, the Holy Spirit has called our attention to the illegitimate relations and character of those institutions that have come forth from Rome by efforts at reformation. It is unwise to shut our eyes to that which the Holy Spirit has put right on the surface of his statements. If our church has received her ordinances and ordinations from Rome, and has thereby been born of this MOTHER, then seek as we may, we will never be able to cover up the character of our standing, and the way in which the Holy Spirit regards that standing as an HARLOT AND ABOMINATION

OF THE EARTH. John the Baptist saw Christ in the possession of a pure and chaste bride, and rejoiced (John 3:29), and the apostle Paul saw him laying down his life for his church, his bride, that he might present her to himself a glorious church, not having spot or wrinkle or any such thing; but that she should be holy and without blemish." Eph. 5:25, 26. And in II Cor. 11:2, the apostle declares in a jealous tone: "I am jealous over you with a godly jealousy; for I espoused you to one husband, that I might present you as *a* pure virgin to Christ." Theorize on the matter as best you may, the fact remains that if the doctrine of total church apostasy is true, then the best with which Christ can ever be presented is a reformed spiritual fornicator. The virgin purity of the church was destroyed by fornication with the kings of the earth, if the theory is true, and this releases Christ from the bond of the relation according to his own law. Matt. 5:32. Nor has he anywhere intimated that he would enter the relation with another. This consequence the position precipitates upon all those who hold it. By no amount of reasoning or logic, can the plain statements of God's word be evaded. The Holy Spirit says of all who have come into existence as the results of reformation or restoration, that they are the offspring of the HARLOT MOTHER. Why, we may ask. Because they see in this MOTHER the church of Christ, and set themselves to reform and restore her. A man may be untrue to the bonds of married life and commit fornication, and afterward be reformed, but he can never be

more after that act, than a reformed fornicator. Nor yet are these all the consequences the doctrine precipitates on the cause of Christ.

(3) *It LOGICALLY CHARGES upon Christ the enormities of the Romish church.* Christ said to his church when he sent her forth on her mission, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. And John says, "He walketh in the midst of the golden candlesticks." Rev. 2:2. There is not a second of time from the moment this divine presence was promised to the end of the world, but that it is secure to the church. The covenant provides for a succession of the divine presence with the church. The doctrine that we are examining into assumes that the Roman Catholic church is the church of Christ in this apostate state. Then what is true of the Roman Catholic church has the sanction of the divine presence, since Christ promised his perpetual presence. Reader, are you ready to charge such upon Christ? We need but cite one or two descriptions given us in the word of God, to make your innermost heart cry out against the doctrine. "Come hither, I will shew thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth have committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication." And now notice what the angel revealed to him, and the additional tints of character added, and then if you are prepared to believe that Christ was with such as his pure and chaste bride, there will be few things that

will be too difficult for you to charge upon our Lord Jesus Christ. "And he carried me away in the spirit into a wilderness: and I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of martyrs of Jesus." Rev. 17:1-6. Did you ever pause and ask yourself: From whence come these saints in such numbers as that the woman was drunken on their blood? They were certainly not of her own number.

If the Romish church is the church of Christ in apostasy, then Christ was with her in this bloodshed and carnage. Now, no one believes it, unless he be an infidel. Then why should we identify ourselves with religious movements that precipitate such on our blessed Redeemer and his cause? One more picture from the Holy Spirit. It is this: "And he cried with a mighty voice, saying, fallen, fallen, fallen is Babylon the great, and is become the habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." Rev. 18:2. Now such a condition of things can not represent the church of Christ in any stage of her history, "for her sins have

reached even unto heaven, and God hath remembered her iniquities. Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her double. How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in nowise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God which judgeth her.” Rev. 18:5-9. If the apostasy doctrine is true, then the first bride of our Redeemer is to come to an awful ending, and there is no guaranty that he will accept a second, since in that event there is none with which to present him, except such as are born of this MOTHER, and the Holy Spirit pronounces such HARLOTS. If those holding to the position do not believe in the total apostasy of the church, then why should they be contented with ordinances derived from this corrupt monster? If they do, then they stand committed to these awful consequences.

CHAPTER V.—Continued.

HISTORICAL PERMANENCY OF THE CHURCH.

III.—Some Glimpses at the Church in Uninspired History.

IT is not vital to the identity of the church to trace an unbroken history back to Christ, and whether such can be accomplished or not, does not affect the certainty of the identity. As seen, God provides for the historical permanency of the church in the scriptures, and has written an infallible history of the same. He has told us in that history, that there was to be an obscure period of twelve hundred and sixty years, during which the church was to be hunted to the death by a world wide power, and has thus prepared the thoughtful mind to look first of all into the divine record for the perpetuity of the church. That there should be a scarcity of historic records kept by the church, is not to be wondered at, when we take into consideration the fact the Romish church not only consigned to the flames the members of the church, but their books and records as well, not exempting their Bibles from this certain doom. A profuse literature of the church under such conditions should rather excite our suspicion, than increase our faith in the perpetuity of the church. If, as we have seen, the scriptures provide for certain distinguishing features as characteristic of the church, and there now exists *only* one church hav-

ing such characteristic features, and no place can be assigned in history this side of Christ for the origin of such, we are warranted by the teachings of God's word to accept such church as having come down through the ages, apart from the Romish church. We have seen that the one great cardinal feature of the church of Christ is a *converted membership*, and that Baptists are the only people requiring a profession of such a change on the part of all who seek membership in their congregations. We have also seen that not a single Protestant pedobaptist church in existence goes back of 1525, A. D., for its origin. If such represent the church of Christ, either the church did not exist prior to that time, or the Romish apostasy was the church. Viewed in either way, such organizations can not be the church of Christ. If the Romish church was ever the church of Christ, she is so till yet, and no one has a right to create schism in the church by the organization of rival bodies. In that event, it was the duty of the reformers to remain in the Romish church, and labor to correct her impurities. If she is not now the church of Christ, and this all Protestants hold to be the case, she never was; in which case she could not confer on those coming out of her the heritage of the gospel and the ordinances, and they can not therefore claim to be the church. It is not a question of whether the members of such churches are Christians or not. We get the new nature conferred in regeneration from God, and not from church membership. We obtain the latter from the church, by obedience to the gospel

which was committed to the church. The former is essential to our salvation, the latter is essential to the reward offered for acceptable service rendered God in his appointed ways.

The MOTHER OF HARLOTS, never having had committed to her the gospel, can never confer obedience that will entitle to the reward offered the obedient. Paul brings out the character of the salvation of such in the letter to the Corinthians, thus: "But if any man^s buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest; for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work abide which he built thereon, he shall receive a reward. If any man's works shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire." I Cor. 3:12-15. The figure is that of a man escaping from a burning house. He succeeds in saving himself, but all his goods perish. Just so; those who are God's children, seeking obedience from sources not divinely appointed to confer the same, shall come out with eternal life—God's gift—but shall suffer the loss of the reward promised to obedience, through the God appointed channels of the same.

1. The appellations by which the Romish church is described, prove that it was never regarded of God as the church, and hence not able to confer that obedience that would entitle to the reward.

As representing a personification of evil, it is called the "man of sin," and, looking to the destiny of the same, it is called the "son of perdition." Representing the *assumed* religious character of Romanism, it is represented as "opposed to all that is called God or that is worshiped," and, as descriptive of its blasphemous pretensions, it is said that it has usurped "the temple of God, setting itself forth as God." Describing the manner of its rise, it is called the "mystery of lawlessness," and the "lawless one," "whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing." II Thes. 2: 3, ff. There is nothing in all this that has the least resemblance to the church of Christ, but everything to the contrary. In Revelation, the Romish church as founded on the secular power of the Roman empire is called the "dragon," and the "beast," and, as possessing the subtlety of Satan, is called the "old serpent" and the "Devil and Satan." The Romish church in its alliances with the state, and its propagation by the secular power of subjected kings, is called a "HARLOT," and, in this character, the "kings of the earth have committed fornication with her," by alliance of the state with a form of religion.

The character of her service is described as "abominations, even the unclean things of her fornication," and "blasphemies," even "blaspheming the name of God." In the character of her constituency, she is represented as being the "habitation of devils, and a

hold of every unclean spirit, and a hold of every unclean and hateful bird." In her relation to the church of Christ, she is spoken of as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." In her relations to those deriving ordinances and ordination from her, she is called, "MYSTERY, BABYLON THE GREAT, THE MOTHER," and they in turn, as having received all that makes them churches from her, are called, "HARLOTS AND ABOMINATIONS OF THE EARTH." Thus is the Romish church described in the scriptures. No one in his sober moments, stripped of his sectarian prejudices, is prepared to believe that such was ever the church of Christ. Nor can any thoughtful one believe for one moment that any people coming out of such by reformation, can establish any valid claim to the ordinances and the church of Christ. That which will prove them to have the ordinances and to be the church of Christ, will prove as much for the Romish church, in which event their claim is self-destructive.

And more; no one writing from the standpoint of church reformation can do otherwise than claim that Romanism represents the church of Christ, and thus logically charge upon the cause of Christianity her character and crimes. And should it be thought strange that the tendency of such a course is to produce infidelity and skepticism? If the position of the "friends" of Christ charges upon him and his cause such enormities, need we be surprised that the world accepts it as the true philosophy of Christianity, and

turn from such with disgust? If God is able to do no better than this view represents him as having done, then who will be credulous enough to believe any of his promises.

The whole position is false and dishonoring to God, and should be abandoned by all his people at once. Why should one who loves God bring reproach on his cause, simply because they happen to have been reared in the belief of such things? And as the matter of a man's destiny, with its glory or dishonor, is a personal concern, it becomes men to examine into their relations to the history of Christianity with prayerfulness and humility.

2. *Some historic statements that Baptist churches have existed from the time of Christ and the apostles to the present.* It is not claimed that they are called Baptists. Names have usually been given to the church by others than herself. At different times and places the church is called after the place in which she is found to exist, or some brilliant leader, or some form of doctrine practiced. John was called the Baptist because of the form of doctrine he practiced, and just so in time the church came to be called Baptist because she baptized in contrast with sprinkling and pouring. It is not a name that identifies the church nor is it a name that proves succession. Wherever there was a people rejecting the ordinances of Rome, immersing believers only by the authority of the church, there was present then what is now called Baptist churches. This is what we contend for. Were there no other testimony

than the edicts of the pope of Rome against the *rebaptized* and the *rebaptizers*, these are all we need to establish our cause. The presence of *rebaptism* presupposes one or both of two things, viz., that when first baptized, the party was not a scriptural subject, or, that it was not done by a scriptural church. In these edicts, Rome recognizes the continued presence of a people who rejected her baptisms. It is mathematically certain that that people was not any of the pedobaptists, since they came out of Rome far this side of the history of most of these edicts, and since to reject Romish baptisms would be to declare themselves unbaptized. It is equally certain that such as hold the doctrines of the reformation of Mr. A. Campbell, were not present in those remote ages to reject Romish ordinances, since his movement originated in the present century. Nor has the practice of *rebaptism* been chargeable to any but such as are essential Baptists in practice, until within the present century. But says some: Did not the Baptists originate with THE MUNSTER RIOTS? No; many of the people connected with the riots were called *Anabaptists*. Upon this, DR. FORD remarks, "The fact that Baptists denounced all connection of church and state, that a complete equality existed among their membership; that they believed in no *sacraments*, in the Romanist and Lutheran sense of that term, and in no official priesthood, was the reason for giving the socialists of that day, composed principally of the oppressed peasantry and laborers generally, the name of *Anabaptists*. It has

been proved again and again that the leaders in the Munster riots were pedobaptists, and that the *Baptists* opposed taking up arms in any case except self-defense. The Munster troubles commenced in 1522, by Bernard Rotman Muncer, *not a Baptist*. It was the frantic efforts of the enslaved to throw off their fetters. It was the result of the general awakening of mind, aroused by the notes of freedom sounded out by Luther himself." *Brief Bapt. Hist.*, p. 62.

MR. A. CAMPBELL, in the *Purcell Debate*, page 77, remarks: "Every sect and individual, as I said before, is passive in receiving a name. Sectarian names are generally given in the way of reproach; thus the disciples were first called Christians at Antioch, most probably in derision, yet it was a very proper name. Call us what you please, however, it does not change nature or race. The disciples of Christ are the same race, call them Christians, Nazarenes, Galileans, Novatians, Donatists, Paulicians, Waldenses, Albigenses, Protestants, or what you please. A variety of designations affects not the fact which we allege; we can find an unbroken series of Protestants, a regular succession of those who protested against the corruptions of the Roman church, and endeavored to hold fast the faith delivered to the saints, from the first schism in the year 250, A. D., to the present day; and you may apply to them what description or designation you please." Now Mr. Campbell tells us what people he means by this statement: "From the apostolic age to the present time, the sentiments of the Baptists and their practice

of baptism, have had a continued chain of advocates, and public monuments of their existence in every age can be produced." *Maccalla Debate*, p. 378. Thus, Mr. Campbell states what is the general concensus of history. Later in his life, while still admitting the truth of a succession of Baptists, and feeling the force of that truth as a mortal blow at restoration, he seeks, in a novel way, to transfer the succession to his movement. It is this: "This [that there are some worthy Baptists] exactly accords with the views of our brethren long since expressed—that as it was with the Jews, in the times of the Messiah and his apostles, so it is now with the Baptists. The nation, as such, continued to be the kingdom of God, until they rejected the offered salvation; so the present kingdom of God was found amongst those who plead for faith, repentance, and baptism, as necessary to admission into the kingdom of grace, until the present call upon them to reformation. Since the rejection of that call by them, *as a people*, or so far as any of them have opposed the reformation, they are not of the kingdom of God; and especially such as have been immersed by them, having heard, before their immersion, the original gospel, are unworthy of the confidence of the brethren of the reformation." *Mill. Harb.*, vol. 7, pp. 57, 58. Regardless of the absence of logic, and possessed of an immense partizan spirit, this shows, nevertheless, that Mr. Campbell still believed that Baptists were the original church. His novel way of transferring the succession to his movement is as amusing as it is illogical

and unscriptural. He concedes in this admission that his own movement is schismatic, and, therefore, without standing in the scriptures.

“The Baptists have no difficulty, whatever, in tracing up their principles and their churches to the apostolic age. It has often been said by our enemies, that we originated in the German city of Munster, in 1534. Lamentable must be the weakness or ignorance of such an assertion, come from whom it may. It were easy to cite eminent pedobaptist historians to refute this calumny.” *Bapt. Martyrs*, p. 17. And, again: “Those who think to battle against the Baptists, as a modern reactionary, ephemeral sect, will find themselves greatly mistaken.” *Ibid.*, p. 19. Let us now examine into some Roman Catholic authority.

HOSIUS was born 1504, and died 1579. He was made a cardinal in the Romish church in 1561, and was a part of the time president of the council of Trent, 1545–1563, convened more to consider the reformation, than other matters. In speaking of the Baptists he remarks: “If you behold their cheerfulness in suffering persecution, then the Anabaptists run before all the heretics. If you have regard to number, it is likely that in multitude they would swarm above all others, if they were not grievously plagued and cut off with the knife of persecution. If you have an eye to the outward appearance of godliness, both the Lutherans and Zwinglians must needs grant that they far pass them. If you will be moved by the boasting of the word of God, these be no less bold than Calvin to preach; and their

doctrine must stand aloft—above all the glory of the world—must stand invincible above all power, because it is not their word, but the word of the living God.” *Orchard’s Hist. For. Bapt.*, vol. 1, p. 364. No people are more prejudiced against the Baptists than are Catholics, yet this man, high in Catholic authority, admitted the existence of Baptists for twelve hundred years (see author of above), as constantly witnessing to the truth, even though sorely persecuted. Finally, we call attention to the testimony of two eminent and learned men, Dr. Ypeig and Rev. I. J. Dermont, appointed by royal authority to write the history of the Dutch Reformed (Presbyterian) church. They devote one chapter to the Baptists, and conclude it thus: “We have now seen that the Baptists, who were formerly called Anabaptists, and, in later times, Mennonites, were the original Waldenses; and who have long, in the history of the church, received the honor of that origin. On this account, the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish church, that the reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient.” *Rel. Ency.*, p. 796.

This is a concession to the truth of history, that rises above the level of partizan prejudices, and concedes that which is certainly true. And why should our pedobaptists friends envy us this heritage? The philosophy, if not the spirit of such envy is; that to concede this truth at once destroys every claim they might set up to be regarded as churches of Christ. To concede the existence of the church apart from Romanism, would be to say that the reformers were not satisfied with the same, and, therefore, rejected the church for the creature of their own hands. It is a life and death struggle, a church or no church struggle with them. To admit it, is to surrender to Baptists. This will not do. It should be the glory of every devout servant of Christ, that it is possible to trace the historical permanence of the church of Christ apart from the enormities of the Romish church. Why should anyone seek to precipitate on the cause of Christianity such a series of crimes, when both the word of God and the Romish church herself recognizes the presence of the church throughout the entire period, protesting against such. But while the churches of reformation are seeking to blacken the character of those witnesses who sealed their testimony with their lives, the church still stands as the permanent fixture of the counsel of God. She still presses on, to hasten the coming of the bridegroom. No combination of powers can ever destroy her presence in the world, or supplant her place in the affections of Christ "who loved the church and gave himself for it."

When the earth is wrapped in millennial glory, and the redeemed are united in one family, one brotherhood, as in Eden at the beginning, then will the philosophic reader of history see clearly that it is due to the principles for which Baptists have stood through all ages. This is not problematical. It is scriptural and the word of God can not be broken. In it, the history of the church begins, and through its inspired pages that history unfolds the philosophy of God's purposes, until it ends in the final judgment and the separation of the righteous and unrighteous.

W. R. Williams has said in his *Lectures on the Philosophy of Baptist Principles*: "When the inspired David represented the Son, yet to be incarnate, who, as Lord, was to receive universal and divine homage, and all kingdoms, and all people, were warned that it was at their peril to withhold the loyal confession—even then that second psalm, brief as it was, gathered up the webs of the centuries, all dynasties, all revolutions, all discoveries, into one compact knot of the inevitable and divine purposes; and the irrefragable and divine oracles.

"And when Paul, in his epistles, spoke of the Redeemer as the second Adam, and led back the thoughts of his readers to the first Adam, head of a common fall; and thence on to the manifest God, as the Lord and pledge of a common redemption in his character as the second Adam, the lines were surveyed for a philosophy of human history—a philosophy true, full, and divine. A course of rule that began in Eden

hurries not, pauses not, till it rests in the judgment day, as the second Adam shall then administer the eternal sanctions, alike of his law and of his gospel. Paradise, Sinai, Calvary, dot the centuries as great points, and they are behind the whole household of man to the expectation of the final audit, as it shall come from the white throne, and the opened books. We 'spend' but God 'charges.' Man passes. Opportunity passes. The age passes. But the right and duty and reckoning do not pass, and can not pass, because the word and the God may not pass away. Not one jot of the word, not one attribute of the God, perfect, immutable, and immaculate.

"We, as a Christian people, have, in the advantages of the time and land where our lot is cast, and in the memory and inspiring examples of the fathers who have preceded us, our new hopes suggested by each added week of life to the toiler, and by each avenue for benevolence and usefulness and piety opening before us the furrow of the sower and the sickle of the reaper.

"Gone are the fathers, but not their remembrance, or their influence, or our own indebtedness to God, for what the toils of these fathers earned, the tears of these fathers bathed, and the blood of those martyrs enriched, and the faithful cry of these witnesses commended. We have entered into the ample and consecrated heritage, and the Lord is surveying, with a divine tenderness and care, each new enlistment of laborers on his acres, and in his vineyard; over which, and through its every inch, hovers the cloud of the

prayers which our honored predecessors sent up; and under its every clod lies the seed, and from its potential trunk grows the foliage of human history which they so patiently planted. The gospel presents a Savior of infinite sufficiency. The blood of his Cross has a perpetuity of influence outspreading itself from the past to the yet future eternity. In the purposes of the Father, surveying the certainty of its flow and the efficacy of its grace, it is that of the Lamb slain from before the foundation of the world." By it, the price paid for the church, the bride is to be cleansed from impurities, and in it is she to wash her robes and make them white, and when thus fitted for the companionship of her Redeemer, the earth shall pass away and the church be received up on high, there to be with Christ evermore. It is the duty, and the blessed privilege, of all Christian people to become members of the one church, and thus in the spirit of loyalty to Christ hasten the consummation of the blessings for which he shed his precious blood. No heart that is loyal to Christ can look out over the divided and wasting conditions of Christian usefulness, but must feel an involuntary prayer rise from his heart for the realization of the condition of things for which his Redeemer so earnestly prayed. But too often, selfishness, prejudice, false pride, and many other such like things prevent—otherwise good people—from doing that which the judgment approves to be right. There are too many people who are yet unable to rise above the conception of church membership as held by the Romish church,

namely, that where there is no church membership, there can be no salvation. Reared in the belief of this unscriptural doctrine, and with vague conceptions of the New Testament idea of the church, such are moved to hatred rather than love, when the church character of the institution to which they belong is called in question. The cry goes up that you are seeking to unchristianize us. One can but pity such, come from whom it may. It requires no deep philosophy to understand that if the reformation (or restoration) of MR. A. CAMPBELL, of the present century, is a reproduction of the New Testament idea of the church, then the church never had an existence until 1827. If the church had an existence prior to that date, then his movement is not a reproduction of the church, since nothing like it is known in history prior to the above date. And just so with regard to all other church organizations whose origin is perfectly well defined far this side of New Testament times. No intelligent reason can be assigned why anyone who believes in regeneration as prerequisite to baptism, and *immersion* as essential to baptism, should ever unite themselves with any other than the Baptist church. Such are essentially Baptists, and can not find a religious home in harmony with themselves among any other people on earth. If it should be asked why those believing thus should seek to unite with other people than Baptists, but one of two answers can be returned. (*a*) Such have been reared in prejudice against the Baptists, or (*b*) they are uninformed as to the doctrines taught

by Baptists. Christian life stands for at least two things: (a) The manifestation of the Christ life to a lost and perishing race. And (b) for the truth as given to us in the scriptures. Standing for such, it is more than evident that this can best be accomplished through the church of divine appointment. But this often requires much sacrifice, and not infrequently the surrender of cherished associations. But it is a question of pleasing God, and rendering to him the most acceptable service possible. It is personal duty, and in it the soul should find its chiefest joy. And now as I lay down my pen on this the second day of January, 1897, I look across the flying years to the approaching judgment with no evil apprehensions of its fiery trials, and no forebodings of harsh sentence for the advocacy of the principles set forth in this little book. For these principles, many more loyal than the writer have given their lives, and have gone up as in chariots of fire to the marriage banquet in heaven.

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